

ΠΑΤΡ'ΟΣ ΚΑ'ΤΟΠΤΡΑ ΚΑΓ' ΠΑΙΔ'ΟΣ
ΤΟΝΤΚΛΙΣΓ'Α:

THE
Father's Spectacles
TO
Behold his CHILD by,
AND
The Child's Cushion
TO
Kneel before his Parents.

By a Lover of Parental and Filial Unity.

For I know Abraham, that he will command his Children, and his household after him, and they shall keep the way of the Lord, Gen. 18. 19.

In the last days perilous times shall come, some shall be proud, disobedient to Parents, unthankful, unholy, without natural affections, 2 Tim. 3. 2.

Pater adversus filium, & filius adversus patrem.

L O N D O N,

Printed by John Asplewood for the Author, 1695.

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To all Parents of Children, and Children of Parents.

True Grace be multiplied in Christ Jesus.

BE it known unto you, O ye Children of men, that the signs of Christs second coming soundeth daily in our ears, how often have we seen wonders in the heavens above us? and how hath the earth trembled and quaked beneath us? how many false Prophets have there been, that own no other Christ but the light within them? how great is the apostatizing from the truth? how is Antichrist getting up to his height? how doth the noise of Wars sound aloud in our ears? how many thousands hath the pestilence swept away in a moment? how have the Saints been afflicted and persecuted, of whom the World was not worthy? how much treachery and deceit is there in every corner? how much hatred and malice, meerly for professing Religion? how many deceivers have spread themselves abroad in the world? how doth iniquity abound in every village? how cold is love grown in all persons? how doth drunkenness and gluttony surpass ages past?

past, and famine succeed in many places? how great are the variances that are in Nations, Churches and Families; nay, among own Relations, they are directly opposite one to the other? among these sixteen signs of Christs coming, this is none of the least, for Satan hath but a short season, and therefore he is the more busie to keep people ignorant of their duty, that they maybe employed to serve sin; to hinder him in his purpose about the breach of Amity is my main design, for at present it is my purpose to let you know what amity has been, and ought to be, between near Relations, that so we may arrive at that everlasting amity and felicity which we all aim at. Many there are that have tuned a string or two on this subject, but I at present never saw, nor heard of any that have played a whole lesson on it, and therefore I who am induced to this task, for the Honour of God and the grace of Religion, have cast my small mite, into the great and rich treasury of Knowledge, though I know this Learned, Critical, Penetrating, Eagle-eyed Age may look on my lines and censure them or me, as not being Rhetorically adorned, and Logically digested, and drawn out in the flourishes of the times, but let them know, that the manner of the ancient times was to be plain, 1 Cor. 1. 27. The Subject matter
plain.

plain Scripture Language, Acts 17. 2. The
method and style according to the capacity of
the persons spoken to, John 16. 12. My intent
is to stir the dull and ignorant to their duty,
and not to teach them that know enough; but yet
there be some that know and do not practise their
duty, these lines may reach them a rap; it is
the doer of the Law is justified, Rom. 2. 13.
I have taken notice of the evil carriage of some
parents to their children, which has been against
nature and the plain words of the Scriptures,
and the abominable wickedness of some children,
who regard not their parents at all as to appear-
ance, in no sence nor kind: I wish I could be in-
strumental to reform the one, and convert the
other, and that going in this tract, some other
which is more expert in knowledge, better read
in Scripture, having more endowments of the
Spirit, and of a larger capacity than I am,
would undertake this task, to perfect this work,
which I have now in a short figure, but as it
were but a little begun, which if any good shall
come by this, or any be perswaded to parental or
filial affections by it, and those that shall by this
be perswaded to make a larger discovery in this
kind, I have my end, and hope the Lord will be
glorified in it, that the curse may be taken off
from the land of the living, Mat. 15. 4. Levit.
20. 9. Malachi 4. 6. He that liketh these
lines.

The Epistle, &c.

lines, let him receive and practise them, and be that liketh them not, let him sit down and take his Bible and Pen, (as I did) and produce better. I am content that in this I have done part of my duty, do you do all yours, and then sit down to rest, but do not rest with the foolish Virgins without oyl in your vessels, least Christs coming be to your terror, which is the desire of him who is a Lover of your Souls Eternal Consolation.

Vale.

TOur duty from the Scriptures I have noted,
And to confirm it have some Authors quoted:
Hence you may learn what duty you do owe,
How unto God, and to your Neighbours too;
Come learn this Lesson, and do not gainsay
Ought that is in it, but always obey.
What God commands, do not give a deaf ear,
Prepare thy Heart the Lord always to fear.
Ever remember thy own frail condition,
Regard thy conscience, peace and soules submission;
Offend not God, nor Man, in heart nor deed;
From thy sin the Lord thy soul has freed,
Serve God, Instruct thy Child, and him correct,
And always pray the Lord may thee direct;
Let Parents speak, and Children hold their tongue,
In mild speeches let them shew their wrong;
Here is a blessing if in love you live,
And Christ, his Peace unto you he will give,

Re:

Remember then thy duty, and still obey,
Serve God always, and do not go astray,
Till he by death do call you all away;
In ignorance many live, and also do
Forget the way in which they ought to go.
Some Parents scarce their duties ever know,
Uncircumcis'd in ears and heart they grow;
Spend each day and time in contemplation,
Search out Gods will, and mind thy soules salvation.
Ever to the most High, O let thy Spirit sing,
Xanto like, his High Praises Everlasting.

A short TABLE of the General Heads.

1. **T**he Text opened in six Considerations.
2. Five Doctrines, in which four parties are concerned.
 - 1st. The Lord is concerned in his love and care, Doct. 5.
 - 2ly. The Minister is concerned to reform all of their duty.
 - 3ly. Parents are concerned in their general Duties.
 - 4ly. Children are concerned in honour, love and obedience.

Sixteen ways Parents may provoke their Children.
Ten Motives to move Parents to love their Children.
Thirteen Reasons to prove the first Doctrine.
Forty Rules to direct Parents to their Duty.
- Eleven Rules for Christian Correction.
The acts and effects of the light within, twelve ways.
Prayer spiritual, shewed in ten heads.
Christs love universal, proved by thirteen reasons.
Seven things ensue each other in Election, and three in Re-
probation.
The ten Commandments, how they are broken.
Seven causes how justification is wrought.
2d. Doct. by two reasons, and the 3d. by five proved.
4th. Doctrine proved by thirteen Reasons.
Forty Rules to direct Children in their duty.
The twelve Articles of the Nicene Creed proved.
Four principal Motives to move all to their duty.
The Conclusion with the fifth Doctrine.

THE

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 Father's Spectacles, &c.

EPHES. VI. 4.

And ye Fathers provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the Lord.

THe Holy Apostle writing to those that were *Gentiles* by nature, knowing that they were naturally subject to many failings, might violate natures bounds, by being induced by corrupt nature to sin, which they were formerly dead in; he exhorts them to general rules of *Christianity*, as *Humility*, *Long-suffering*, *Unity*, *Peace* and *Holiness* of Life.

First, In Mortification; by putting off Lying, Anger, Malice, and corrupt Communication, and the like.

Secondly, By having no Society with Evil Company, but to live in Brotherly Love; and to be diligent in their callings, and to submit themselves one to another; as also to know all their duties, as they stand related one to the other; which he discourseth at large. And then he setteth forth very excellently, the great and wonderful work of their Redemption by Jesus Christ: Also he shews them their un-

done state by Nature without a Christ ; and that Humility and true Faith is the true way of attaining true Peace : And that the right way of retaining of it, is, by perseverance :

First, To search into, and to know *his* love of Christ, Chap. 3. 19.

Secondly, To keep in unity, and to walk worthy of that Vocation in which they were called, Chap. 4. 1, to 6.

Thirdly, To be firm and stedfast, Chap. 4. 14.

Fourthly, To let their Conversation be suitable to their profession, Chap. 4, 22, to 29.

Fifthly, To put on the whole Armour of God : (not to flinch or draw back, for there is never a Backpiece : See Chap. 6. 11, to 18.)

Sixthly, The Duties of Honour, Respect, Service, Obedience to Superiors, and Familiarity, and true Love, to each other, particularly ; that so their Christian work may be thoroughly accomplished.

Lastly, It appears that the many failings and neglects of duties in the last age foreseen by the Apostle, occasions him to write thus unto this Church, &c.

And ye Fathers, provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord. The Words being thus read, here is,

First, The Person speaking, *Paul* :

Secondly, The Persons spoken to, *Fathers* : *Leigh* in his *Critica Sacra* saith, is of a larger extent than the Male kind ; it properly setteth forth natural Parents, implying as well Mothers as Fathers, as the usual method of the Spirit is to include both Sex in one Expression, *Gen. 5. 2. 1 Cor. 11. 28.*

Thirdly, The Duty enforced by a positive Command, negatively expressed, *Provoke not*, &c.

Fourthly, Here are the Persons not to be provoked, *viz. Children* : Such as are under the care and tuition of Parents : This Negative Precept may pos-

possibly extend it self so high as Kings to their Subjects, 2 Kings 5. 13. 1 Chron. 28. 2. 1/a. 22. 21. Judges 5. 7, 17, 10, 11. And also to Judges and Magistrates, to those that cry to them for Right, Equity and Justice, Deut. 20. 5, to 11. Numb. 11. 17, 18. And to Executors, Trustees and Governors of Orphans, to Officers in Towns, Liberties and Cities: In a word, to all that are in Authority, to teach, instruct, rule and govern, any persons whatsoever, Heb. 13. 17.

Fifibly, Here is the true nature of the defined subsequent, or that inveterate, exasperated passion that is prohibited, set forth, viz. Wrath.

Sixtly, Here is an absolute Direction, 1st. To educate them in good discipline, as the Word *μαρτεια* signifieth. 2^{dly}. To instruct them in divine knowledge. Thus much by way of Explication.

I now come to the Doctrinal conclusions, that do naturally arise from this Text: Which are these which follow,

1 Doct. That Parents should take all care possible, to avoid all Occasions of Provocations, as not to give any just Offence; whereby their Children are exasperated, or so far provoked, as to offend the Lord, or disobey their Parents.

2 Doct. That if Parents have real affections for their Children, they will use the best means possible to keep them from sin.

3 Doct. They that are true Christians indeed, have such tender love to their Childrens Souls, that they will use all means possible, to nurture them up in the right way of the Lord.

4 Doct. That Children ought to yield obedience to all their Parents Commands in the Lord, with holy Reverence, Honour and Zeal.

5 Doct. That the Lord doth take great care for the eternal good of those that cannot any ways take care for themselves.

But to the first Doctrine. That Parents should avoid all occasions of Provocations, &c.

First, Here I shall shew you, what may be properly called Provocations, that so Parents may take them out of the way, that they do not cause their Children to stumble, fall, and be broken to pieces, Which are these sixteen as followeth :

First, When Parents will not teach and instruct their Children, and slight and abuse them if they do not learn : This is a hard Lesson ; if the Lord should deal so with the Sons of Men, who of them but would fall immediately into the gulf of Despair ? among all the Children of men can we expect to reap where we never sowed ? If I had not known such a thing as this to be, I could hardly have conceived, that ever any should be so very austere and unnatural, or ever had been to the fruit of their own bowels : The wise man's Counsel to Fathers, is, *Prov. 23. 12. Apply thine heart to instruction ;* it should be part of thy every days meditation, to consider how thou shouldest instruct, teach and train up thy Child, in all things appertaining to this Life, and that which is to come. *Train up a Child (saith Solomon) in the way he should go, Prov. 22. 6.* which is rightly done by mild and gentle instructions, and not by causeless slighting Reflections.

A Second Provocation is, when Parents shall never give their Children a good Word, nor a good Look, though the Child do whatever it possibly can to please them ; if the Lord should always frown upon thee, and ever speak to thee with an angry Coun-

Countenance and Words, how couldest thou be able to stand before him ; consider, it is a mild carriage and loving speech that doth win the heart : It was St. Paul's way, *1 Thes. 2. 7.* 'twas by gentle words and carriage that *Abigail* overcome *David*, though he was in great wrath, *1 Sam. 25. 24.* Love is a special winning grace, *1 Cor. 13. 5.* *It doth not behave it self unseemly ;* soft words will stop sin in its course, *Prov. 15. 1.* Mild Speeches become good Men ; *My Son*, saith *Abraham*, *God will provide*, &c. Read *Isaac's* manner of Speech to his Sons, *Gen. 27. Chap. 28. 1.* When *Jacob* had offended him, yet he blessed him a second time. To dissuade your Children from sin, let your Arguments be as hard as you will, but let your words be soft, *2. Tim. 2. 24.* *Hear me, my Brethren*, saith King *David*, *1 Chron. 28. 2.* To all *Israel*, not like *Rehoboam*, who answered them *churlishly*. *Naphtali* is said to give goodly words, *Gen. 49. 21.* Courteous Language hath an acceptance among all men, and the blessing of God is with it, *Deut. 33. 23.* *Let your words be seasoned with grace*, the Ornament of Scripture Language, *Phil. 1. 27.* avoid corrupt Speeches, that administer no grace to the Hearers, *Ephes. 4. 29.* 'tis better not to speak at all, than to speak evil words, *Mat. 12. 36.* *Prov. 18. 21.* by the nature of the expressions of a man, the intent of his heart is made manifest, *Mat. 12. 34.* *Prov. 12. 25. 15, 13.*

Third Provocation is, when Parents are never contented with any thing that their Children do, though they do to their utmost abilities what they can to please them. Such is the wickedness and hard-heartedness of some covetous Parents, who would wring out their Childrens labours by a kind of Extortion, something whereby to satisfy their

greedy and discontented minds; though the Apostle saith, *Let your moderation be known to all men*, Phil. 4. 5. But their Children shall know but little of it: And again he saith, *be content with such things as you have*, Heb. 13. 5. He that is never content shall never be happy.

Fourth Provocation is, when Parents shall pretend love to their Children before their Neighbours and Friends, and the Child can never find in very deed that they have any love at all for them: Such Hypocritical Parents will one day receive a double stroke for this twofold Wickedness: Such Parents have not learned divine wisdom, *James* 3. 17. that teacheth other things, *Luke* 7. 35. According to your sins shall your recompence be, *Isa* 65. 6. These outward Lovers and Whited Sepulchres are all in Tongue, and none in Heart, their Hope shall be like the Spiders web, *Job* 8. 13. 14. and their Joy but for a moment, *Job* 20. 5. Saith St. Paul, *Let your love be without dissimulation*, Rom. 12. 9. Plain dealing and true love never fails, *1 Cor.* 13. 8. Methinks natural love is taught by all the birds in the Air, and Beasts of the field; who many of them will lose their own lives to preserve their young; their Love is real and purely natural, without flattery or deceit: Why then should ~~to ne~~ Parents be (worse then Beasts) without natural affections, *'tis a sign thou the coming of Christ drawest near*, *2 Tim.* 3. 3.

Fifth Provocation is, when Parents shall let their Servants, or any body else, chastise, beat and abuse their Children, and they take no notice of it, but do often allow of their so doing, with good liking and approbation, this very thing the wise man saith, is one of the four things the earth is disquieted with, and so tedious that it cannot bare it; *viz.* A Servant when he reigneth, *Prov.* 30. 21, 22. If Christ call

call him an evil Servant, that smiteth his Fellow-Servant, *Mat. 24. 24.* much more evil is he, that lifteth up his hand in smiting his Masters Child, *1 Kings 2. 32.* If Servants are to give to their Masters double Honour, *1 Tim. 6. 1.* They are to shew some reverent respect to their Masters Issue, *2 Sam. 18. 12.* The Lord has promised to punish such Servants as are so wicked to fill their Masters House with violence, *Zach. 1. 9.* When he cometh to search *Jerusalem* with candles; therefore Servants, if your Masters be so ignorantly wicked, as to allow to you correct his Children, you may not, must not, do so vile a thing, by which the Child may be provoked, the earth disquieted, and the Lord offended, and your masters house filled with violence and distraction, for the Lord loveth Unity, Peace and Concord, *1 Cor. 14. 33.*

Moreover, you of the Neighbourhood may not correct your Neighbours Children, but if they have transgressed, you must mildly acquaint their Parents with the offence, and the Parents are to give them due correction, *Prov. 13. 24, 29, 17. Heb. 12. 9.* For the Lord hath put them in that place to rule and govern their Children at all Seasons, and to correct them according to their offences, with a severe Countenance, without flattery, with savoury expressions, shewing them the nature of their offence without railing or evil words, least they learn that of you for which you correct them; also forbear giving threatening and provoking words, and then thy Correction will be no provocation but to good, and the obstruction of evil: 'Tis good for every one to be employed in their own business, and not in the concerns of another.

Sixth Provocation is, when parents hurry their Children night and day in their Worldly Business

and take no care about their Childrens Souls, or their Eternal Happines; when Children come to years of Understanding, and are capable to know the lost state of their Souls, and that its worth is more then the whole world, *Mu. 16. 26. Mark 8. 36.* And their Parents have made no provision for them in this kind, not so much as to teach them to read the Word of the Lord, nor have instructed them in their duty to God, nor taught them how to pray unto him, and worship him in no sence nor kind, nor have instructed them to believe in Christ their Saviour; neither acquainted them with the Baptism of Repentance for remission of Sins, alio do keep them ignorant of the benefit of the body and blood of Christ in the sacrament, and of holy walking with God and Man, in all duties of Love and Piety: These things when the Child comes to understand, and that he can have no time nor means allowed in order to obtain his Sou's peace, but all ways possible rather used to hinder him in all good ways: This is a very great Provocation, and therefore Parents above all things have a care in this, *viz.* That you instruct your Children in the way of the Lord betimes, *Prov. 22. 6.* Let them suck in the Word with their Mothers Milk. *From a Child thou hast known the Holy Scriptures,* saith St. Paul to Timothy, *2 Tim. 3. 15.* The Lord commands the first fruits, *Exod. 22. 29.* Sanctifieth the first born to him, *Exod. 13. 2.* *The first was the Lords,* *viz.* the best; therefore do not neglect early instruction, *Prov. 13. 24.* And the Lord will give you an early recompence, *Prov. 12. 14. Isa. 3. 10.*

Seventh Provocation is, When Parents shall neglect their Children in temporal Education, as not to bring them up in such a lawful calling, as that they may
by

by it get a necessary livelyhood: And herein Parents ought to study their Childrens Constitutions and Abilities, and to put them out to such employments as their Ability of Body and Estate will not fail in the management of; for want of such good Education many have been bred so idly, who have had no Estates to maintain them, when their Parents are dead, and they come to Men and Womens state, that some have made away with themselves, others have fled to Sea; some to be Souldiers, some fall into deep melancholly, and dye, others take to the High-way to Robbery, and abundance of Evils: Therefore Parents, you that have any kind of Love at all for your Children, take *Solomons* advice, *To train them up in the way which they should go, Prov. 22. 6.* Better unborn then untaught; 'tis far better to spend an hundred to give them good Education, than to give them thousands without any Education at all; for that will abide with them, and be a portion, when riches fail, for they many times flee away as an Eagle towards Heaven, *Prov. 23. 5.*

Eighth Provocation is, When Parents shall promise their Children, that which they never intend they shall have; some have gone and tied themselves by Covenant to Virgins, by vertue of their Parents Promises, and when the Parents have relinquished it, it hath been the ruin of them both; Parents wickedness in this case, may be, and many times is, an hourly and daily Provocation to their Children, which makes them to live in Horror, Bondage, Discontent and Slavery, until the very day of their death, because their Parents hindered them by it of their first choice, and ever after their affections can never be truly settled; also it causeth them to suspect their Parents love; but this know,

that Love ought to be honest, and without dissimulation, *Rom. 12. 9.* Do to your Children in this case, and esteem their Peace as your own: There is no joy nor true peace where content is wanting; an hearts content is a continual feast, *Prov. 15. 15.*

Ninth Provocation is, When Parents shall threaten their Children, that they will give them no portion, or cut them off, as many do, *with a shilling*: The Lord in the case of giving of Parents Estates, hath given forth a positive Law, which though it were given to the *Jews*, yet it being not ceremonial or typical, but moral and perpetual, it extends its power to all Ages, Nations, Sects, Kindred, Tongues and People, to whom this Precept shall come, it being never as yet abolished, which law you will find recorded in *Deut. 21. 15, 16, & 17.* *That the Eldest if hated, yet he shall have a double portion, and the youngest though best beloved, shall share all alike*: Have a care Parents in breaking this Law in threatening words, *Eph. 6. 9.* much more in wicked actions; *He that breaketh one commandment is guilty of all*, *James 2. 10.* The Ten Commandments was given to the *Jews*, but who dareth to deny, but all the moral part thereof, is perpetual, and extendeth its power to every individual person in the whole world, which Law to transgress would be a sin in any, and then the Lord may look on them, as he he did on *Cain*, and say, *If thou doest not well, sin lieth at thy door*, *Gen. 4. 7.*

Tenth Provocation is, When Parents shall give all, or some part of their Estates, to those that be not heirs by Birth: There are they that give many and great Legacies, and to the impoverishing of their Children, or diminish their Birthright; and look on it as a small fault, some have such foolish affecti-
ons

ons for their name, that they will give their Lands from their female natural Issue of their Bodies, to a Stranger, as though their Names were their chief Happiness; though the Lord be offended with them, and for the continuance of their Name, they will as it were go one step beyond him, but he will meet with them by death, and put out their name for ever, as the *Psalmist* saith, *Psal.* 49. 11, 12. *This their way is their folly*: There be some that will disinheric their Children for a word speaking, when they themselves have provoked their Children to it by their wicked words and Deeds; to all such Parents I must say,

1st. If the Lord should disinheric you for one Offence, nay, for ten, an hundred, nay, a thousand, I fear you will never possess Eternal Happiness.

2^{ly}. He that taketh that from me which is my Birthright, is a Thief and a Robber, and hath broken the eighth Commandment, *Exod.* 20. 15.

3^{dly}. *He that provideth not for his family* (chiefly for his Children) *hath denied the Faith, and is worse than an Infidel*, 1 *Tim.* 5. 8.

4^{ly}. These are more unnatural than the savage Beasts of the Field, who will not leave their young, but provide for them, till they be in a capacity to live in the world, they peaceably live with them, and leave them their Possessions at Death.

5^{ly}. This causeth Heart-burnings and Animosities in those Children, against those that give, and those that possess their Estates, 'tis much if it do not terminate in Outrage and Murder, except the Lord endow them with his special Grace.

6^{ly}. You that have no Male Issue, *Numb.* 27. 7, 8, 9, 10, 11. Here the Lord gives you a Law, break it upon your own peril, and look to it, you are bound.

bound by this Moral Commandment (why will you not ? to give your Lands to your Daughters) as above, to possess, *Numb.* 36. 8. and not to deprive them for their Sex, if they be your natural Issue.

7^{ly}. Let me advise you Parents in this case, to do to your Children, as you would your Parents should have done to you ; is not that a Moral Precept, which if neglected, you neglect to do as you would be done unto ; you should not so deprive them of any part of your Estates, if you would not have been pleased that your Parents should have disinherited you.

8^{ly}. This causeth a suspicion in the Child, that you doubt whether they are your natural Issue, since some wicked men are jealous of their innocent Wives without any just reason or cause, and some foolish women are misled with that vulgar Error, and fond foolish Conceit of Changelings, which seems to be the working of Satan in the minds of some, it being beyond the Bounds of Nature, Reason and Common Sense, that Women should leave their natural Issue to Strangers, and take theirs to themselves.

9^{ly}. What will you Parents do. in the Judgment-day, if your disinheriting your Children should be the only cause of their Eternal ruin ? can you answer for them at the Bar of Justice ?

10^{ly}. Let your loving Instructions and Counsels, with your blessing and estate, be divided and given to your Children, (save what is wisely given to charitable uses) that you may win their hearts to God and your selves, that so long as your Estates continue with them, and their Lives last, you may be had in their Affections, that Satan tempt them not to evil.

Eleventh Provocation is, Where Parents shall and do require more of their Children than their natural Abilites will permit, or that is possible for them to undertake, or to accomplish with undertaking; such Parents (if they may be so called) shew their Malice, by Frowns, Sour-Looks, Evil Words, nay, and many times by Cursings and Banings, and sometimes with cruel and merciless blows; here they let loose their reins, and run at random in the road to Destruction, without either pause, consideration, or affections, as though they were destitute of all grace; such Parents want patience, *Heb. 6. 6.* and cannot wait till their Childrens Acquirements will in time produce their desired effects: *Look not for an old head on young shoulders.* Children are not perfect Men the first year; wait and instruct them with love and patience, and in time you will have of them what you required, as the Proverb is, *Rome was not built in one day.*

Twelfth Provocation is, When Parents will not suffer their Children to ask them a Question, but answer them with blows, or throwing something at them. *Jonathan* did but ask *Saul* his Father, wherefore shall *David* be slain? what hath he done? but he was so angry with him, that he threw a javelin at *Jonathan*. These are hard lines, when Parents will not suffer their Children to speak one word to pacifie their Wrath, or to know anothers faults: The Lord saith, *When thy Children shall ask thee Questions, thou shalt answer them rightly to what they ask,* *Joshua 4. 6.* *Exod. 12. 26.* Let Parents look to themselves, that they break not these Precepts.

Thirteenth Provocation is, When Parents shall see a higher esteem on one Child than on another; this is a great Provocation, this caused *Josephs* Brethren to,

14 *Fourteenth Provocation*
consult his death, *Gen.* 37. 18. But being interposed by *Reuben*, they sold him into *Egypt*, *Gen.* 37. 27, 28.

Fourteenth Provocation is, When Parents will take no care to bestow trades on their Children to their Content, but will force them to be brought up in an Employment which they neither like nor love; this causeth them to be careless and idle, and many times to be very ill Husbands and extravagant, that they ruin their Estates, and beggar their Children, it many times brings them to ill Courses for a Livelyhood, which ends in Imprisonment, and their Souls are in danger of Eternal Wo, *Isa.* 3. 11. The Lord gave this Liberty in the time of the Law, *Deut.* 23. 16.

Fifteenth Provocation is, When Parents will force their Children against their will, to be yoked to those they cannot love, nor at all affect; for a little filthy Lucre, as though the only Happiness and chiefest good were in the Mammon of Unrighteousness, *Luke* 16. 9, 13. Piety and Virtue was the only thing *Solomon* and his Mother took notice of, *Prov.* 14. 4. 19. 14. 31. 30. But instead of Piety, Prudence, Honesty and Vertue, now a days if they be Sullen, Self-willed, Cross, Obstinate, Malicious, Deceitful, Jealous, Envious, Light-Carriaged, Insatiably-Lustful, Proud, Peevish, Foolish, Inconstant, Discontented, Impure in Body and Mind, if Blear, Goggle, or Squint-Eyed, Wheezel-Faced, Hare-brain'd, Quarter-witted, Nonsensical Ideots, Sanded, Tanned, Souer-lookt, and much deformed in all parts: Yet Money and Land must make up all the matter, and oyl the wheels of Matrimony, but do not forget that they that marry only for money, live all their Life time in bondage, in a kind of a lawful adultery, therefore in dis.

disposing of your Children let love be the main, the *primum mobile*, let Prudence, Virtue, Piety and Honesty, be the Objects, and the Hearts content the only Subject, and the Lord will be glorified in such a choice: It is but reason you should let your Children choose where and whom they like best, all their Lives content depends upon it. Love and Affections, ought to teach Parents this Lesson, but the time is now come that some are without natural Affections, 2 *Tim.* 3. 3. Nay, some Parents are so wicked and ungodly, as if a Child be so weak to marry without their consent, yet marry a sober person, but not riches answerable to their Estate, they thro' Pride and Ambition are so cruel, that they reject such a dear son or daughter, and will not forgive them, nor be reconciled to them, but take such devillish courses that tend to destroy their Child both Body and Soul: Such shew they are so far without the true fear of God, that they are cruel Monsters, and without Natural Affections, nay, and they will not own nor look upon the Son-in-law or Daughter-in-law, nor the lawful Issue such a Son has by such a Daughter-in-law, or such a Daughter has by such a Son-in-law, by which they shew themselves malicious, filled with wrath and Envy, as well as unnatural, and violate Christs Precepts, will not forgive such that have trespassed against them, that is, from their heart, and so must expect never to be forgiven, but perish eternally, if they do not speedily repent,

Sixteenth Provocation is, When Children are come to a state of Marriage, and capable to trade for themselves in the World, their Parents will not give them any thing to assist them, but keep all in their own hands till they are dead; by this their Children live almost, if not all their days, in bondage

dage and slavery, till they have almost, if not altogether lost their natural love to their Parents, and many times are under that grievous Temptation occasioned by their Parents, to wish and desire their days may be shortened, which sin cannot be justified; but all good Parents should do their utmost endeavour to take this block out of their Childrens way: Also this causes them to take up dishonest courses, by private and publick Robberies, and Cheating Shifts; to get something whereby to supply their wants, and when they have escaped well once, it may be they are so far hardened, that they can never stop till it be too late: This is a Provocation indeed which terminates in the excution of Justice. I hope Parents my whetting up of your Memories will not offend you, if they do, I have in this done my duty in part, do you do all yours, and then see where you will have Occasion of offence. I leave off with these sixteen, which are the material Sum of my Experience, and leave it to them that are more accute to find out as many more as they please, and I will be content with these Enlargements.

And so I pass to the proof of this first Doctrine. *That Parents should take all care possible to avoid all occasions of Provocation, &c.* Col. 3. 21. *Provoke not your Children to anger,* Psal. 103. 13. *As a Father pitieth his Children,* &c. Prov. 17. 6, 10. *The Glory of the Children is their Parents,* Prov. 31. 28. *They call her blessed,* Mat. 9. 15. *Can the Children of the Bride-chamber mourn so long as the Bride is with them:* It will be very hard for Children to glory in their Parents, and call them blessed, when they are under Provocation and Mourning for their Parents misusing of them, in hard, unjust and wicked carries, but I come to the Reasons of the Doctrine, to prove

prove that they ought not to provoke their Children.

And the *First Reason* is taken from the Title, *Father, Parents*; now they ought as they hear themselves called by that Title, to be touched with a feeling of the natural affections which is only proper to the fruit of their own Bowels and relation, as being their Image, and Spark of their Brightness, successively; their own representation and proper Off-spring. Would not he be a Monster and not a man, that should so far violate the Bounds of Nature, and so wilfully and willingly destroy his natural Issue: *David*, though his Son *Absolom* were his mortal Enemy, yet he took great care, and gave a strict charge for his preservation, 2 *Sam.* 18. 5. Parents should think thus with themselves, the Lord is our Father, even as we would he should do unto us, even so should we do to our Children; and if thus, I am sure no Parents will give any just cause of Provocation to them.

2d. *Reason.* Why Parents should not give their Children any just Occasion of Provocation is, Because their Children be of their own Substance: Who is so mad as to cut his own Flesh? how doth it cut the Child, even to the very heart, that it makes it weary of its life? to be under continual provocation, it is a Pain intollerable, a Disease incurable, but as Scorpions Blood will best cure its own stinging, so no salve to heal the Childs wound but its parents true love and real affections, what a sacred Bond of Unity is there in the Firmament? what natural union is there among the Birds of the Air, and Beasts of the Field? no dissolving it, but by inducements to Hatred; Love and Concord continues still; then why should not Men be taught by natural things, to have and continue

tinue natural affections to their Children, and learn of the Lord, who doth not afflict willingly nor grieve the children of Men, Lament. 3. 33. But bemoans their conditions, and wills them to turn from iniquity, Hosea 11. 8. And is very pittiful and of tender mercy, James 5. 11. So should all Godly Parents be.

3d. Reason is, Because the Lord doth highly esteem of all such Parents as are godly, that be careful for, and tender of their Children: Shall I, saith the Lord, hide from Abraham the thing that I do? why? because he will command his Children and Household after him, to keep the way of the Lord, Gen. 18. 17, 19. The Lord commends Job for a perfect and upright Man, whose work it seems was daily to offer Sacrifice for his Children, Job. 1. 5, & 8. For fear they had sinned against the Lord; by this Parents should learn to pray with and for their Children every day, the just man walketh in his integrity, his Children are blessed after him, Prov. 20. 7. It is the Character of a Godly Bishop, to have his Children in subjection, 1 Tim. 3. 4. with all gravity. The Lord did make Israel to hear and fear, that they might teach their Children after them, Deut. 4. 10. Ch. 6. 7. Ch. 31. 13. The Lord was so well pleased with King Jehu, that he saith, His Children shall sit on the Throne of Israel, to the fourth Generation, 2 Kings 10. 30. The Lord hath established a Testimony in Jacob, and appointed a Law in Israel, which he commanded our Fathers that they should make them known to their Children, that the Generations to come might know them, even the Children which would be born, who should arise and declare them to their Children, that they might set their Hope in God, and not forget the Works of God, but keep his Commandments at all times, Psal. 78. 5,

6, 7. Deut. 4. 9. which truly being performed, takes off all just occasion of Provocation.

4th. *Reason* is, because Provocation is the high road to Childrens Disobedience, and an evil instrumental means to cause them to break the fifth Commandment, which saith, *Honour thy Father, and thy Mother*, Exod. 20. 12. Provocation disputes a Child into Fude and Anger, and what will you do to quench that flame? what will you call him then, but a furious, turbulent, outrageous Monster, no ways then to be disputed with. Wrath carrieth down all before it, and cares not if he dash himself in a thousand pieces, he carries the Blood of Revenge in his Face, and his Eyes sparkle like Fire, his Hair stands an end, and his Teeth gnash one against another, his Countenance is fierce, and his Voice thundereth without sence or reason, his Brows are knit in fury, and the motion of his Head declares his destruction, his Hands strike one against another, and falleth with violence on his own Breast, he stampeth and teareth his Cloaths, and if it were possible his Flesh from his Bones, he hath detestation in his mind, and Firebrands in one Hand with a drawn Sword in the other, yelling and howling with hideous Outcries, saying, I will ruine all, for I am undone. Wrath and Anger defaceth the Image of God in Man, and casteth a mist before the Eyes; it stops the Ears that he will not hear Instruction, and hinders his Understanding from receiving Counsel; it is an Obstruction of the Judgment and Reason, the Senses and Conscience are dulled and blinded by it, and it causeth the heart to be continually stubborn, and subject to much evil, and what not. O then Parents provoke not Children to Anger, for in that condition you will hardly perswade them to the Duty of Honour, learn patience and be kind to them, and what great

great quiet of Conscience can you have whilst you see your Children ruined before your Eyes, by your folly and madness? would you have your Child hate you who begat him, and be your Enemy, because you shew your self an Enemy to him or to her? besides, if the cause of your anger to your Child cannot now be prevented, as if it be in the Case of Marriage it can't, what aggravation of Folly and Shame is that in you? would you be feared and not loved, and strive for that sweet Harmony of Love and Fear together? regard your Honour, but joyn with it Parental Affections; between such Parents and Children that live as they ought, what a sweet Harmony is there, *James* 1. 4. *Rom.* 12. 16. *Ephes.* 4. 32. *Col.* 3. 13, 23.

5th. Reason is, Because when Children are provoked, they are in the fittest posture for Satan to work upon them by his Temptations: Satan delighteth to fish in troubled Waters, the terrible smook of Fury that doth ascend, occasioned by Provocation, it so far darkeneth the Eyes of the Mind, that now any Temptation suits, and the Party being blinded cannot discover it, (without the special grace of God.) The Astronomers tell us, that the Inferior Orbs are restrained in their motion by the *primum mobile*, or else they would set all the World on fire. So if the Grace of God and true Religion do not keep Persons in due Order, Satan hath too much combustible matter to work upon in the Soul, to set the whole course of Nature on fire, by his manifold Evil and Subtil Temptations, therefore Parents, take heed of giving Satan an Inch, least he when he hath gotten a little footing on them, instead of an Inch he take an Ell, *Ephes.* 4. 27. *James* 4. 7.

6th. Reason. Because the very Evils that do attend Pro-

Provocation is, or ought to be a sufficient Argument against it : A Person under Provocation may be fitly compared to a bed of Serpents, when the wind blows cold they lye still, but when they are stirred or chafed with heat, let every body look to themselves. 1st. A Person under provocation is hard to be workt upon, *Prov.* 18. 19. 2^{dly}. *Moses* himself being provoked by *Israel's* Idolatry, brake the Tables of the Commandments, *Exod.* 32. 19. 3^{dly}. *Cain*, *Esau* and *David* being provoked, resolved upon murder, but *Cain* only was in the Act, *Gen.* 4. 8. The other two were overcome by length of time and loving importunity, *Gen.* 27. 41. 1 *Sam.* 25. 21. 4^{thly}. The Patriarchs being provoked by *Jacob's* special love to *Joseph*, sold him into *Egypt*, *Gen.* 37. 27. 5^{thly}. *Simeon* and *Levi* being provoked by *Sechem's* deflowring their Sister *Dinah*, they destroyed them all, *Gen.* 34. 25. 6^{thly}. *Samson* being provoked several times by his Wives, and the *Philistines*, he burnt their corn, and destroyed many of them, and himself with them at the last, *Judges* 14. Ch. 16. Ch. 17. 7^{thly}. *Saul* being provoked by *Nahash* the *Ammonite*, destroyed his Army, 1 *Sam.* 11. 11. I might tell you of *Fehobaphat*, *Josiah*, *Hezekiah*, *Jeremiab*, and many more both of the Kings and Prophets, as also some of the Apostles, who were provoked to do that, and also to speak that, which otherwise they would not; had they not been urged to it; but it will be too large a Task here to enter upon. You may observe the Effects of Provocation in them, as you read of them in your Bibles. I pass to the seventh Reason.

7th Reason. is, Because by Provocation they are tempted many times to destroy both body and soul, which is both accomplished by *felo dese*, it being a breach of
the

the sixth Commandment; my self hath been by
Provocation tempted to this evil, had not
the grace of God restrained me. *Benedictus sit Deus:*
What Horrid Extremity, and Inveterate Cruelty,
in opposition to the Commandment of God, and love
to our own selves, does Provocation drive such in-
to, who beyond any brutal act, do lay violent hands
on themselves, how hath it emptied them of all
Faith, Fear, Love, and Hopes of a future Happiness,
that were as *Saul* and his Son *Jonathan*, *Achitophel*,
Zimri and *Judas*, provoked to destroy themselves, *1*
Sam. 31. 4. *2 Sam.* 17. 23. *1 Kings* 16. 18. *Mat.*
27. 2. The true fear of the Lord was fled from before
their eyes, who are under a Provocation to act in
this kind. Parents, for the love of your Childrens
Souls, least this Temptation attend them, give them
no just occasion of Provocation, least their blood
be required at your hands, and you will have enough
to do to answer for your selves, *1 Pet.* 4. 18. For
if the righteous scarcely shall be saved, where wilt
thou, O poor sinner, appear?

8th. Reason is, Because Provocation is the first
step to take off Childrens natural Love from their
Parents, and so a means to teach them to break Gods
Commandment, *Honour thy Father and thy Mother*; and
will you teach them to dishonour you, by being un-
natural to them and provoke them to wrath, and so
to disobedience. True natural Love is not so settled in
the heart, the Child being under the Continual
Dropping of this dark Cloud of Provocation.
First, Doubts of its Parents true Love to it,
and then being chaffed a long time by it, comes
to believe they have none at all, and so that love
that was before seated in the heart, is now (as I
minded before) turned into a kind of an Antipathy;
which *1st*. If the belief of being their natural Issue,
And

And *adly*. If the Grace of God, did not bear them up, their pure natural Love would be turned into an absolute Hatred; but Parents, take the stone out of their way, least they should stumble and fall, and none to help them, *Col. 2. 2.* Let your hearts be knit together in love.

9th. Reason is, Because the faithful in all ages have been to us in this a good Example: What great love had *Abraham* for *Isaac*, as the Lord testifieth, *Gen. 22. 2.* *Isaac* to *Esau*, *Gen. 25. 28.* *Rebeckah* to *Jacob*, *Jacob* to *Joseph* and *Benjamin*, *Gen. 37. 3.* *David* to *Absalom*, though a Rebel, *2 Sam. 13. 39.* *Hannah* to *Samuel*, *1 Sam. 1. 22.* *Job* to his Children, *Job 1. 5.* Which the Lord taketh special notice of, Oh how tender are the *Eyes* of their young, and the *Hinds*, which the Prophet *Jeremiah* seems to wonder at, *Jer. 14. 5.* It is said of *Monica* the Mother of *Austin*, while he was addicted to sin, her Prayers and Tears were so abundant, that *St. Ambrose* comforted her with these words, *Impossibile est, ut filius tantarum Lacrymarum periret: 'Tis impossible a Son of so many Prayers and Tears should miscarry.* 'Tis reported of several Parents in *Carthage*, who when their Sons were exiled, as soon as they were aboard, they threw themselves down into the Sea, and were drowned. How many in this our age have been seized with death, as soon as they have lost their Beloved Children? Time will fail, and I should be too tedious, if I should travel this Field any further, I leave it to your judicious reading, Contemplation and Experience, and pass it.

10th. Reason is, Because Provocation may be the great Hindrance of their Souls Salvation: If the value of one Soul be of more worth than the whole world, as is most certain, *Mark 8. 36. 37.* *Mat.*

16. 26. Then how tender of, and what care should Parents take of their Childrens Souls; *Emit chare, qui solvit animam*; He buys dear that pays his Soul. But much more dearer, that pays two at once. Parents should stand in the Gap with *Moses*, *Exod.* 32. 32. and plead with the Lord for their Children: *Paul* was so vehemently affected for *Israels* Salvation, that he wisberh himself, (*Ανῆστη*) Separated from the fruit of Christs Love for a Season, so they might be eternally saved, *Rom.* 9. 3. It will be sad at the last day, if you must answer for their Souls, who I fear will have too much to answer for your selves; endeavour to win them, (and not to provoke them;) this know, that he that winneth Souls is wise, *Prov.* 11. 30. Take the yoke of Christ on you, and learn to be meek, and then you will find rest unto your souls, *Mat.* 11. 29. You should with the good Shepherd, watch for your Childrens Souls, *Heb.* 13. 17. And with *Paul*, be glad to spend and be spent for them, *2 Cor.* 12. 15.

11th. Reason is, Because all Carriages of Parents to Children, ought to be sweetned with true Love: Love is a winning Grace; My Son, saith *Abraham*, (when he was to sacrifice *Isaac*, *Gen.* 22. 8.) *God will provide himself a Lamb*; a Loving Speech; your Looks, your Carriage, your Words and Deeds, should be all seasoned with Love, 'tis the first, the last, the new and the old Commandment, *1 John* 2. 7. 3. 11, 23. *God is love*, *1 John* 4. 8. It will surely please his Sacred Majesty most, to have all his of the same nature as himself; if thou do all in love, the Lord will love thee freely, *Hosea* 14. 4. He will preserve thee, *Psal.* 145. 20. *Paul* saith, *Ye are taught of God to love one another*, *1 Thes.* 4. 9. It will do well to learn this Lesson, and then every wheel

wheel, being oyled with this grace, will go round very pleasantly, and all your lives will be sweet and comfortable each to other, 2 Cor. 13. 11.

12th. Reason is, Because Provocation is like a fire, continually burning; what man living will be so mad as to burn his own flesh, while he is yet alive? If the provocation of the Tongue, as St. James saith, be so terrible, that it will set the whole course of nature on fire, James 3. 6. Provoking Actions will do much more; therefore avoid them, and all the motives and allurements thereto, be unto your Children a burning and shining light in the way of Christ; and have the loyns of your Minds girt about with Truth, always seasoned with the salt of true and amicable Affections, Luke 12. 35. Col. 4. 6. And that will quickly extinguish that fire, that St. James saith burneth like the fire of Hell, James 3. 6. by so doing, you will avoid the grand Occasion of Provocation.

13th. Reason comes with Authority, the Lord by the mouth of his Blessed Apostle, saith, Col. 3. 21. Fathers, provoke not your Children to anger, (why?) least they be discouraged: Almost the same words as our Text, Eph. 6. 4. Paul saith, 1 Cor. 14. 37. If any be a Prophet, or spiritual, let him acknowledge that the things that I write are the Commandments of the Lord. He that saith by Moses, Thou shalt do no murder, Thou shalt not commit Adultery, nor Steal, nor bear false witness, Nor Covet, saith by St. Paul, Provoke not your Children to Wrath; which is the greatest evil, to disobey the Precepts of the New-Testament, or of the Old? True, if they that despised Moses Law died without mercy, Heb. 10. 38. What will become of him that despiseth the Gospel or Law of Christ? See Rom. 2. 8, 9. Indignation, Wrath, Tribulation and An-

guish, and Everlasting destruction is their portion, 2 Thes. 1. 8. Learn to believe, keep the law of Christ, and thou wilt avoid the danger.

I come in the next place to give you some general rules for your better direction in almost all your carriages, towards your Children, from their Birth to Marriage-state, and further. And here I must begin with you Fathers first, for so is our Text.

1 Direction. Do not let your Children be too long absent from you, when they are young and tender, neither in person as well as in heart; by long absence real natural love is worn out: I do here appeal to the experience of many Men and Women too, who have, when they have had a loving Husband or Wife, resolved never to forget their Embraces, nor to be joyned to another in marriage, yet when Death hath parted them, length of time hath worn out the sharp edge of their affections, their real natural love which was so in very deed, is now become dull, lame, and very weak, that another Object shall take place, which before length of time had worn out the sharpness of it, it would have been utterly despised and condemned, (though now embraced) makes the Proverb true, *Long absent, soon forgotten*. You Fathers which never had the Care and Tuition of your Children, when young, are not apt to put that value upon them which your constant presence, and their rattling pleasant Company, would always induce you to; we are apt to value those things most, that costs us most; so our Children that are with us always, we our selves have always the trouble with, and care for, we do really love, when the very same Children if brought up without our care, in our absence, love, except true grace prevent and prompt us to it, will be but short,

yea, very much wanting, if any at all; so that I do advise you Parents, if you would bare and continue real natural and true love to your Children, take the pains to have the Tuition of, and Care for your Children while young, that your heart, love, with your pains and care, may be towards them always, at all Times and Places, *Prov. 8. 30.*

2 *Direction* is to you Mothers, (for our Text reaches you as well as Fathers) That if it be possible, give your Children suck your selves. The Mothers milk is fittest to nourish the Child, as being congruous to its nature and complection; it is a General Maxime, that Children take after them they suck; 'tis said of *Tiberius Caesar*, that he sucked a drunken Nurse, and he was much given to that Vice. Dogs love most that game that you feed them with the blood of when young: Let a Lamb suck a Goat, and its nature and property shall be altered; so let a Whelp suck a Cat, and his game will be Rats and Mice: So likewise Children will share with their Nurse (except true grace prevent) of all their Vices. Mothers best know their own Inclinations, but they may be greatly mistaken in a Nurse, whose natural Inclinations may be very great to many gross evils, but either they carry it very secretly and close, or else they want fit Opportunity to act in their Vices. You do not know the nature of a Serpent, but by stirring and provoking of him: So Some Women are never known what they are, till they be proved. If illness of body will not permit you to nurse them your selves, or if you know you are naturally given to some gross evil, that you would not have your Child follow you in, 'tis far better to take one years trouble, to bring it up by hand, than to venter it under the slender care of one who can have no natural love to it, (whose care may be like *Mephithobeth*)

beths Nurse, to make him a Cripple all days of his life, 2 *Sam.* 4. 4.) more especially, since you know not what vices they may suck in with the Milk; besides, Women have not that real, natural, love, for those Children that they do not nurse themselves, as they have to them they do. So likewise, their Children being long absent from them while young, their love is weaned from them so much, that they have scarce any love to them at all. Parents generally love those Children most, that resemble them in Persons, Qualities, and Actions; then Mothers, if you would have your Children resemble you, nurse them your selves: *Isaac, Jacob, Samuel, Solomon, Moses*, and many others were nursed by their own Mothers, as the Scripture witnesseth: Many are the advantages and benefits that arise both to Child and Mother too, by nursing of them themselves: As,

First, The Mother letting it lye and suck near her heart, her heart-love is towards the Child continually.

Secondly, The Mothers care in preserving it, is far way beyond a Nurse in preserving it, from too much cold or heat, from hunger and crying, from fretting and chaffing of the Skin, from Vermin, and many other evils, as Worms, Vomiting, Costiveness and Fluxes, Coughs, Hiccoughs, Inflammations, Contusions, trouble of Wind, and Ruptures, all which are incident to Children; as also to preserve them from fire, water, and bruises, and the like.

Thirdly, As their Love is naturally towards them, so their care is continually of and for them in all things. *Sarah* rejoiced that she should give her Child suck, *Gen.* 21. 7. She was not so unnatural as to send it out of Doors so soon as it was born, not regarding it, as though it were none of her own,

own, as some Women do, (who are worse to their young than the savage beasts of the field) that will not take care to nurse, preserve, and protect their young ones; it is looked on as a judgment by the Prophet, *Hosea* 9. 14. What, (saith he) wilt thou them give a miscarrying womb and dry breasts? most Women are much troubled, if they cannot bare Children, then why not much more, if they do not let them suck of that Milk which nature has provided for the Childs nourishment? it is a small sign of remorse, when they are not troubled for that which is their own proper faults

Foutbly, All Children do naturally love those Parents most whom they sucked, to take care for, assist and help in their necessities when old; if there be a kind of an Affection in Nurses to those they nurse, and a peculiar love in the Child to the Nurse whom it sucked till death, much more the Natural Affections of a Child to its Natural Parents who bore it, and nourished it with their own milk; what other Benefits arise thereby, I leave it to your Experience to witness in length of time. Nurse your Children your selves, do not, as tis said of the Deer, that they repulse and separate those that are impotent; do not turn your Children out of doors, least they in time have the same Opportunity, and you your selves share of the like fare from them; 'tis the sin of the last times, to be without natural Affections, therefore take away the cause that the effect may cease.

3 *Direction* is, Dedicate your Children to the most High, offer them up in your Prayers, Wishes and Desires, to the Lords omnipotent Care and Protection. *Hannah* dedicated *Samuel* unto the Lord, 1 *Sam.* 1. 28. Every First-born was to be offered to the Lord, *Exod.* 13. 12. O that *Ismael* might live

before thee, saith Abraham, Gen. 17. 18. How excellently did Zachariah yield up John to the Service of the Lord, Luke 1. 76. So Parents should do, and pray continually with good Job, for their Conversion, and offer daily Sacrifice for them; do not forget to offer your Souls in Prayer with and for them, that they may be sensible how great care you have of their Souls eternal well-being, Job 1. 5.

4 *Direction.* Parents, be sure you agree together in your Commands: Let not the Father command one thing, and the Mother presently contradict it before the Child, this will harden them in Disobedience; the first Precept to the Woman after the transgression, was, to be subject to her Husband, and he should rule over her, Gen. 3. 16. But that Woman is very impudent, that is so far from obeying her Husband, that she will Lord it over him, by contradicting his Authority in just commands, and more especially when so much evil attends it, as in this case, Parents should both take great care, not to oppose each other before their Children, but chiefly when it is about their Childrens duty, but to take another fit Opportunity in cool Blood, in Love, and in their Childrens absence, to dispute the lawfulness of the matter.

5 *Direction.* Keep your Children in due subjection, before they be too stubborn; He that spareth the rod hateth his Son, but he that loveth him chasteneth him betimes, Prov. 13. 24. Chasten thy son while there is hope, and let not thy soul spare for his crying, Prov. 19. 18. Rods and Reproof give Wisdom, but a Child left to himself, brings his Mother to shame, Prov. 29. 15. Correct thy son, and he shall give thee rest, and delight unto thy soul, Prov. 29. 17. A Bishop is commanded to have his Children in subjection, with all gravity, 1 Tim. 3. 4.

6 *Direction*, Let your Children be your chiefest joy in this World: Rejoyce in them, as they are the gift of the Lord, but do not idolize them; good Job took delight enough in his Children, as himself expresseth, *Job* 19. 17. Chap. 29. 5. Yea, when the Lord hath permitted their death, by a great wind, he seems to rejoyce, that as *the Lord gave them, so he hath now taken them away, and* (saith he) *blessed be the name of the Lord*, *Job* 1. 19. without sorrow, repining and murmuring; he seems to joy in this affliction, hoping they were gone to a better Father. All the Patriarchs did take delight in their Sons and Daughters, except when they sinned, *Gen.* 34. 30.

7 *Direction*. You must reprove and rebuke your Childrea if they sin: This Work must not be done to halves, as *Old Eli* did, *1 Sam.* 3. 13. If they sin against the Lord, and no Reproof nor Rebuke will prevent them, they must be restrained with due severity: *Folly is bound up in the heart of a Child, but the rod of Correction driveth it away*, *Prov.* 22. 15. *Withhold not Correction from thy Child, for if thou beatest him with rods he shall not die*, *Prov.* 23. 13. *St. Paul* saith, *We had Fathers of our flesh, which corrected us, and we gave them reverence*, *Heb.* 13. 9.

This Duty must 1st. be done with Love; because it is God Ordinance to restrain them from iniquity, *Deut.* 8. 5.

2^{dly}. You must shew them their sin, for which you rebuke or correct them: Saying with the holy God, *O Do not this abominable thing, which I hate*, *Jer.* 44. 4.

3^{dly}. Tell them, that thou dost correct them out of Conscience to God, and Love to their precious souls, *Prov.* 11. 35.

4^{thly}. Reprove and Correct them with pittie; tell-

ing them, if good Words would have restrained them, you would not have used Blows, *Psal.* 103. 13.

5thly. Shew them by some place of Scripture, How much the Lord is offended with them for this their sin, *Deut.* 29. 20.

6thly. Keep them from evil Company, that are the Inducements to sin, *1 Cor.* 15. 33.

7thly. Correct them not in anger, but with fair and loving words; as it were with severity, according to the Fact, but all in a Cool Blood, *Jer.* 30. 11.

8thly. Be often in Prayer with and for them; that if all other means fail, that this may work upon them for their Souls eternal good; thus rebuke and correction may be rightly performed, and the Child not provoked to anger, but love, *1 Thes.* 5. 17.

9thly. Be sure that the Sin that thou correct thy Child for, be not an evil which he has seen thee often guilty of; then 'tis to be feared that thy Correction will do no good, *1 John* 3. 20.

10thly. Forbear many chiding Words and Threatning Expressions, *Ephes.* 6. 9.

11thly. Smile not on them in their sin, nor use no shew of approbation towards them in it, for this will harden them: *Solomon* saith, a *flattering Tongue* *worketh* ruin, *Prov.* 26. 28.

12thly. Do not rail on them, nor miscall them, when you correct them: This does not become a Servant of Christ, *1 Pet.* 3. 9.

8 *Direction* is, Be sure look well to it, that at all times your Children obey your lawful Commands, do not let them run at full length of Reins: See that they speedily and duely perform what you order them to do, without neglect or idleness, or truanting away their time; if they get once
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into such an ill Custome, it will be very hard work to break them off from it; it will be easier to break a rough Colt, than to make it bow to your Precepts, when once they have had a long time an evil Habit, in running in their own ways; you ought not only to have eyes, to see that they duly and truly obey you, but to set your whole heart to the observance thereof: See what the Lord saith, *Deut. 32. 46. And he said unto them, set your heart unto all the Words, which I testify among you this day; which ye shall command your Children to observe to do, all the words of this Law*: The neglect of this duty, brings all the curses upon thy self and thy Children, *Deut. 28. 15, 20. Remember, to obey is better than sacrifice, 1 Sam. 15. 22.* In their Disobedience they will be too apt to make up their Excuses with vain stories, bad put offs, and many times with lyes; which thing the Lord hates, *Prov. 6. 16, to 19. Chap. 12. 22.*

9 *Direction* is. Keep your Children, if possible, from foolish Covenants and Contracts: If a Child in its Nonage make a Covenant and Contract by Promise or Vow, and the Parents know nothing of it, the Parents have power by the Law of God to disanul it, *Numb. 30. 5.* But if they do know of it, and hold their peace, and do not disanul it, oppose it and disown it at the first knowledge, it stands, and they cannot afterwards disanul it in any kind but by consent.

10 *Direction* is, You must inform your Childrens Judgments: *Take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine Eyes have seen, and lest they depart from thy heart all the days of thy life, but thou shalt teach them thy Sons, and thy Sons Sons, Deut. 4. 9. And thou shalt teach them diligently unto thy Children, and shalt talk of*

them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when risest up, Deut. 6. 7. Chap. 11. 18, 20. Set your hearts unto all the words which I testify among you this day, which ye shall command your Children to observe to do all the words of this Law, Deut. 32. 46. As our Text saith, Bring them up in the nurture and admonition of the Lord; nourish your Children with the sincere milk of the Word, 1 Cor. 3. 2. 1 Pet. 2. 2.

11 Direction. Always give your Children godly Counsel: David saith to Solomon, My son, keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his Commandments, and his judgments, and his testimonies, as it is written in the law of Moses; that thou mayest prosper in all that thou dost, and whithersoever thou turnest thy self, 1 Kings 2. 3. And Joshua said unto Achan, My son, give I pray thee glory to the Lord God of Israel, and make confession unto him, Joshua 7. 19. Saith David, and thou Solomon, my son, know thou the God of thy Fathers, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever, 1 Chron. 28. 9, 20. Saith the Wise man, My son, fear thou the Lord, Prov. 24. 21. Be wise, Prov. 27. 11. Despise not the Chastening of the Lord, Prov. 3. 11. Nor faint when thou art rebuked of him, Heb. 12. 5. Follow the Examples of these and other godly Patterns, and give your Children Godly Counsel at all times, that they may always learn to fear the Lord, and honour their Superiors, and the Lord will be with you always, Isa. 41. 10.

12 Direction is, Give your Children pertinent Answers

swers to their Godly Questions: *When your Children shall ask you in time to come, saying, what meaneth these twelve stones? then you shall let your Children know, saying, Israel came over this Jordan on dry land, Joshua 4. 21, 22. And it shall come to pass, when your Children shall say unto you, what mean you by this service? ye shall say, it is the sacrifice of the Lords passover, who passed over the House of Israel in Egypt, when he smote the Egyptians, Exod. 12. 26, 27. So when our Children shall ask us, why Christ was born, dyed, was buried, and rose again? We must answer them, Because Man had sinned away his happiness, and by no other means could be brought again, but by a glorious Sacrifice, for as the whole lump of Mankind by Adam's Sin were brought under Death and Condemnation, so also by the death of the second Adam, (viz. Christ) a door of Salvation is set open to all that believe, to obtain Eternal Salvation through him, John 3. 16. 1 Tim. 2. 6. Heb. 2. 9. 1 John 2. 2. 2 Cor. 5. 14, 15. 1 Cor. 8. 11.*

So likewise when they shall ask you, what the Sacrament of Baptism doth signifie: You must answer them, (if you answer them truly and directly) in Scripture Language.

1st. The going down into the Water, *Acts 8. 38.* signifieth Christ's carrying all our Sins down into the Grave, *John 1. 29. He taketh away the sins of the World.*

2^{dly}. Being baptized in the Water, doth signifie our dying to all our sins, *Rom. 6. 2.*

3^{dly}. Coming up out of the Water, *Mark 1. 10.* signifieth our rising again to newness of life, *Rom. 6. 4.* Again, if your Children shall ask you, what doth the Sacrament of the Lords Supper signifie? *Mat. 26. 26.* You must answer them, it
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signifieth the breaking of Christ's Body for us, by Faith to feed on, to share and partake of it, and that as Christ's body was one before it was broken, so every one feeding on Christ by Faith, by it are made one entire body, or Church, and as Bread is the stay and staff of our Natural Lives, so is Christ the bread of our souls, or the stay and staff of our spiritual lives; and as bread is first broken before we can eat of it, so Christ was first broken before he could become proper food for our souls. And as we must eat bread if we would live, so we must by Faith feed on Christ, receive Christ for Life, Righteousness, and Eternal Life, if we would spiritually live and be saved. So likewise the Blood of Christ, (or Wine in that Sacrament) signifieth Redemption from, and the remission of all our sins by Christs Blood shed, *For without blood there is no remission of sins*, Heb. 9. 22. Revel. 5. 9. And as we drink down that Drink before we can receive any refreshment by it, so by Faith we must apply or partake of the vertue of Christs Blood, before we can receive any saving benefit thereby. Now Parents, let me desire you, as you will answer it in the great day; do not give your Children crabbed or churlish answers, but answer their good Questions in mild and loving words, that agree best with their Capacities, that they may rightly understand you.

13 *Direction*. You must endeavour to exclude all those Persons, or not receive them into your Houses, that do disturb them, or that are any ways a hinderance to your Childrens Good. *Ismael* did but mock at *Isaac*, but *Sarah* desired *Abraham* to put him out of his Family, and the Lord approved of his so doing, Gen. 21. 9, 12. Know this for certain

certain, that *Evil Communication corrupts good manners*, 1 Cor. 15. 33. The Lord would have all the wicked Persons excluded out of the Land of *Canaan*, lest their Children should learn any of their wicked ways, *Deut.* 9. 13. The Church is to excommunicate Notorious Sinners, *Mat.* 18. 17. 1 Cor. 5. 5. 7. 13. 2 Cor. 6. 17. For not doing of which the Church at *Pergamos* was much blamed, as well as *Thyatira*, even for retaining or not casting out of sinful persons, *Rev.* 2. 14, 20. Nay, we must not retain vain thoughts, *Fer.* 4. 14. For fear they will corrupt us, and hinder all good motions; saith *David*, *I am the Companion of all them that fear thee*, *Psal.* 119. 63. Such good Companions all Christians should choose for their Children, if they have true christian love for them at all Times and Places.

14 *Direction.* You must take great care of their Chastity, and justifie their Innocency, and to dispose of them in Marriage to Godly Yoke-fellows, timely to prevent their committing of Fornication; but if they are falsely accused, do your uttermost to clear them, whether married or single persons. The Lord gave strict charge to the Children of *Israel*, that they should not prostitute their Children to Adultery, *Levit.* 11. 29. *If a Man accuse his Wife of Unc chastity, the Father shall stand by her, and clear her before the Judges*, *Deut.* 22. 13, 21. *Sampson's* Parents were not willing he should marry into that adulterous crew of the *Philistines*, *Judges* 14. 3. *Isaac* and *Rebeckah* were very much against *Jacob* and *Esau's* marrying with any of the *Canaanites*, *Gen.* 27. 46. *Ch.* 28. 1, 9. It was the good counsel and advice of *Solomon's* Mother to him, to keep himself chaste, give not thy strength unto Women, *Prov.* 31. 3. *Paul's* Advice-
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young Women, in *Tit.* 2. 5. was to be chaste, keepers at home, not to straggle abroad, as *Dinah* did, *Gen.* 34. 1. You must ever have a Watchful Eye over them, knowing that they are ever in danger.

15 *Direction* is, You must endeavour their sanctification: It is said, *Job* sent and sanctified his Children, *Job* 1. 5. But in what manner is not expressed. The First Step to Sanctification is Regeneration: O shew them the necessity of the New-birth, which is wrought by the Holy Spirit, as the Effects of our Union with Christ. The Tree must first be made good before there can be good fruit; you must teach them to know the necessity of Faith, and being implanted into Christ, if you would have them cleansed from *all filthiness of flesh and spirit, and to perfect holiness in the fear of God*, 2 *Cor.* 7. 1. The Apostle saith, *This is the will of God, even your Sanctification*, 1 *Thes.* 4. 3. Tell them the way how they must be kept from evil; if you will do the will of God, *Heb.* 12. 1. Endeavour to cause their conversations to be holy, 1 *Pet.* 1. 15. Direct them to keep close to the Truth in the Doctrine of it, many Erroneous Principles now abound, *John* 17. 9. a good Doctrine and Holy Conversation must be joyned together; there are damning Principles as well as damning Practices, 2 *Pet.* 2. 1, 2, 3. Exhort them to be zealous in every good work, *Tit.* 2: 14. Perswade them to labour after Piety of Mind, 1 *John* 3. 3. Direct them to pray and cry for the Holy Spirit, which is the only agent that works regeneration, *Rom.* 8. 13. Direct them to put on Christian Armour, *Eph.* 6. 13. Instruct them to deck themselves with the Ornaments of a Christian, which are these,

1st. Wisdom, *Prov.* 4. 9. *She shall be an Ornament to thine head, (a choise Jewel.)*

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The 2d. is *Humility*, Prov. 22. 4. *By it comes Riches, Honour and Life, and that which all desire.*

3d. is *Meekness*, *The Ornament of a meek and quiet Spirit, is in the sight of God of great price*, 1 Pet. 3. 4.

4th. Ornament is *Love*, *Let your adorning be with the hidden man of the heart*, 1 Pet. 3. 4. which is hearty Love.

5th. Ornament is *Holiness*, *It becomes the House of God for ever*, Psal. 93. 5.

6th. Ornament is *Zeal*; as Ornaments are a Temptation and Provocation to others, who have an aptness to imitation, so saith the Apostle, *Your Zeal hath provoked many*, 2 Cor. 9. 2. Perswade them to present themselves daily before the Lord, to offer up their souls to him in prayer and praises, Rom. 12. 1. Instruct them to make the word of God the rule of their Faith and Practice, Psal. 119. 9. By your so doing, you may in some good measure attain your end in so good a Design; but if you should prescribe Mediums, Measures and Rules, for your Children to walk by, either of Piety or Vertue, and you your selves at the same time do not in any sense or kind observe them your selves, nor set a good Example before them; how can you expect if you command them to do it, that they should at all obey you; for, saith the Child, my Parents do thus and thus, why may not I? O know that the evil Example of Parents hardens their Children: In the way of Vertue be sure of this, that it is the nature of Children to imitate their Parents in any thing that they see, know, or observe their Parents to do, either in Vice or Vertue, therefore you must shew unto your Children a Good and Christian-like Example. Some Parents are given so much to debauched
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Language, that they cannot forbear it before their Children, many Parents are apt to swear, a Sin that hath neither pleasure nor profit in it, which is so much forbid in the Scripture, *Levit. 5. 1. Deut. 5. 11. Zach. 5. 3. Mat. 5. 34. James 5. 12.* Some Parents are given to Lying, Coufening and Cheating, which their Children are private too, and sensible of, as also to Thieving, and the like: How can such Men reprove, or rebuke their Children for any of those Evils, which they learn of them. Parents, you must first reform your selves, and then you may the better and easier prevail upon your Children. *Paul* was a good pattern to all good Parents, *Be ye followers of me*, saith he, *1 Cor. 4. 16. even as I am of Christ, 1 Cor. 11. 1. And mark them which walk so as ye have us for an example, Phil. 3. 17.* *Paul* also exhorted *Timothy* to be an example to Believers, in word, in conversation, in charity, in spirit, in faith, in purity, to attend reading, exhortation and doctrine, *1 Tim. 4. 12, 13.* Also to improve his gift, *2 Tim. 4. 2.* Here is an excellent lesson indeed, if all Parents would but learn it, they would be not only good, but godly patterns for their Children to take Example by, *Prov. 20. 7.*

16 *Direction* is, Do not give them any just occasion whereby they are provoked to sin. 1st. Let not your evil presidents be a block in your Childrens way, for this will be a grand Occasion. 2^{dly}. Carry your selves kindly to your children in word and deed: This will be one means to prevent provocation to sin. 3^{dly}. To prevent their provocation to evil, turn to those sixteen Demonstrations at the beginning of this book, read them, and so learn them, that you may take all Obstacles out of your childrens way.

18 *Direction* is, Teach and Instruct your children

dren in the knowledge of the Holy Scriptures. Christ blames the Sadduces because they erred, the cause was, because they did not know the Scripture, *Mat. 22. 29.* It seems that ignorance of the Scriptures is the first step to Error; surely Christ did not speak in vain, when he bid the *Jews search the Scriptures.* *John 5. 39.* For by them we obtain the knowledge of Christ: The *Bereans* were called noble, because they searched the Scriptures, *Acts 17. 11.* *Philip* preached out of the Scriptures, *Acts 8. 32, 35.* *Apollos* is said to be mighty in the Scriptures, *Acts 18. 24, 28.* *Paul* his usual manner was to reason out of the Scriptures, *Acts 17. 2.* *Rom. 1. 2.* *Ch. 4. 3.* *Ch. 11. 2.* *Paul* highly commends *Timothy* for his knowledge in the Scriptures: For, saith he, they will make thee wise unto Salvation, through faith which is in Christ Jesus: They are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the man of God may be perfect and thoroughly furnished unto all good works, *2 Tim. 3. 15, 16, 17.* Where- with shall a young man cleanse his way, (saith the Psalmist,) but by taking heed thereunto according to thy word, *Psal. 119. 9.* If you would have your children to be perfect, and furnished to all good works, then teach and instruct them in the knowledge of the Scriptures.

18 *Direction* is, You must not set too high an Esteem upon your children, so as to idolize them: Parents may, as it appears by Christs words, love their Sons and Daughters better than they love Christ, *Mat. 10. 37.* 'tis possible for a man to idolize any thing; the Apostle calls Covetousness Idolatry, *Colos. 3. 5.* If Men shall love Riches so much, as to bow down their Souls, Affections, Wit, Memory, Judgment, Understanding and all their Faculties to it, what can we call it less? may we not say, that

that some make their Honour, their Pleasures of Eating and Drinking, *Phil.* 3. 19. Hunting and Hawking, Carding and Dicing, and what not, their God? therefore Parents look to it, that you do not put too high a Value upon your children; you ought to look up unto him first that gave them unto you, who can as he did good *Job's*, take them all away in a moment of Time, *Job* 1. 19. It seems as though *David* had too much love for his Son *Abso- lom*, whom God left to murder his Brother *Am- non*, and to rebel against his Father, *2 Sam.* 13. 39. Ch. 18. 33. The Lord permitted both these, and also suffered him to be taken away, possibly that *David* might see the vanity of his too much Toleration and fond Affection and Indulgence.

19 *Direction* is, Be often, yea constantly exhort- ing them to walk in the way of God, according to the best of your judgment, to the Law and to the Testament, saith *Isaiab* 8. 20. *Stand in the way and see, ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls,* *Jer.* 6. 16. saith *Samuel*, *God forbid that I should sin against the Lord, in ceasing to pray for you, but I will teach you the good and right way,* *1 Sam.* 12. 23. This is a sure Maxim, that all the Ordinances that our Lord Je- sus Christ appointed his Church to observe, are by his true Church to be upheld, contended for, *Jude* 3. Both in matter and manner, and to be truly and rightly maintained by all the true Servants of Christ, in all ages, by all Persons, in all places, and at all times, to the end of the World, *Mat.* 28. 20. Who it was that gave men power to alter the sub- ject of Baptism from a Believer to an Infant, and the manner of doing of it, from dipping to sprink- ling, (except Pope *Innocent* the first, and the *Milevitan Council*) I know not, this I know; that the Cate-
chism-

chism of the Church of England, confesseth that the persons that are to be baptized, are such as have *repentance, whereby they forsake sin, and have Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament,* (which no Infant of a day, or two, or a week old, could ever perform,) also it confesseth that the manner is by dipping, which they have since altered, and thus express it, Water, wherein the person is baptized. Also how they come to alter the Lords Supper from Night to Noon, from breaking the Bread to cutting of it, and from sitting at a Table to kneeling; I say, how this comes to be altered, and kneeling one by one, (at Noon) at the Altar, and there to receive a peice of Bread cut square, I leave the *Criticks* of our age to determine; for certain, Christ gave no Man power to alter his Sacraments, neither in matter nor form, but they are to continue as they were first instituted to the end of the World, or till Christs second coming, 1 Cor. 11. 26. It must needs be a nullity of the Sacraments, if the right matter and manner be wanting; may I be so bold to say with the Apostle, *This is not to eat the Lords Supper,* 1 Cor. 11. 20. Plain it is, that *Padorantism* is not Christs Ordinance of Baptism. O 'tis very dangerous to alter any thing in the worship of God, *Prov. 30. 6. Deut. 4. 2. Ch. 12. 32. Revel. 21. 18. Nadab and Abihu* did but take common fire, and did not take it from the Altar, according to the command, *Exod. 30. 8.* and the Lord slew them, *Lev. 10. 2.* Here they had the right matter, (fire) but only they missed the right place where they should have taken it: Also *Dathan and Abiram*, who were not of that tribe which the Lord appointed to offer incense, but rebelled against the Lord, and they were swallowed up alive in the Earth, *Numb. 16. 1, 3.* Here was the wrong subject.

ject. Moreover, the Lord commanded that the Altar should be made of unhewed stone, (*Exod.* 20. 25. *Deut.* 27. 5. *Joshua* 8. 31.) But *Israel* sinned in making Altars of Brick, *Iſa.* 65. 3. And the Lord was provoked thereby; their sin was in the false subject; also the Lord commanded that the Offering should be offered at the door of the Tabernacle, *Levit.* 17. 9. but they offered in Groves, *2 Kings* 23. 4, 6, 15. Here they missed the place, and are charged with great guilt, *Iſa.* 66. 4. what shall I say more, they that add to any of Christs commands, or diminish from them in any kind, the Lord will visit them in his anger, *Rev.* 21. 18. therefore teach your children to walk in the footsteps of the Church, in its primitive Institutions, as near as you can comprehend and understand it, and as you find it recorded in the New-Testament. And this is our only rule to walk by, both for our children and our selves.

21 *Direction* is, Often awakening your Childrens consciences, by stirring them up to avoid all sin, and to live to God in all holy duties: Conscience is like a closet, being locked up none sees what is in it, but the Owners conscience may (like *Jonah* in the Ship) lye fast asleep in the midst of the greatest dangers, till it be rouzed up, but being awakened, 'twill shew the danger of their condition: *It is the Candle of the Lord*, in man, *Prov.* 20. 27. *Psal.* 18. 28. *Job* 21. 17. While it is shut up none sees its light, but expose it and then it is splendid, to keep out the cold, and wholesome Diet, is healthful for the Body, and so to keep sin out of the conscience, and feed it with the wholesome food of the Word, *1 Pet.* 2. 2. This is the best Medicine for Souls health, but withall remember, that conscience (or the light within) is not the

the only means of Salvation, if we heed it never so much, (as that fond People called *Quakers* do imagine or dote upon) calling Conscience, or the Light within, [God, Christ, and the Holy Spirit.] Know this, that conscience is a principle in every man of Knowledge, Wisdom, Justice, and Purity, it is common to all, all are endowed with it by the Lord, it is like the weight of a clock, the which being down, all the wheels stop, so conscience lyeth quiet in man, till the Lord by his Goodness, Justice, Mercy, or Threatnings of Judgment, and by his Word and Spirit doth rouse it up, and then 'tis in quick motion, and the Tongue confesseth sin to the Lord, the Eyes weep, the Hands wring, the Knees smite together, the Heart acheth, the Voice crieth to the Lord, all parts are moving, no part can be at ease. 1st. Its Office is, when by knowledge man's eyes are opened, to check and reprove for all sin, *John* 8. 9. 2^{dly}. Being purged of sin, it will excuse a man that he may look God in the Face through a Mediator, *Acts* 23. 1. Chap. 24. 17. 3^{dly}. Being sanctified, it is said to be good, such was *St. Paul's* conscience, which was void of Offence, *Acts* 24. 16. 4^{thly}. It will bear witness to our Actions, both to God and Man, *Rom.* 9. 1. 5^{thly}. It will accuse a man when he knows by the word he has not done well, *Rom.* 2. 15. 6^{thly}. Yet know that it may be defiled with sin, *Tit.* 1. 15. 7^{thly}. Being made truly sensible that man continueth in sin, it will as it were fly in his face, and convict him, *John* 8. 9. 8^{thly}. The power of sin is such, that by it some have mortified conscience, so that it has lain in them as it were dead, which the Apostle calls putting away a good conscience, *1 Tim.* 1. 5. Sin hath such powerful dominion over it, if yielded unto, that it will be-

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come altogether without the sence of feeling of Gods Goodness, Justice, Mercies or Judgments, *having their conscience seared with an hot iron, 1 Tim. 4. 2. 9thly.* It is of that uncertain nature in it self, that it may be led and guided in a wrong way, and yet a man may believe, think, and be perswaded by his conscience that he is right, when he is in the midst of a Sea of Superstition, Sediton, Errors and Heresies, *1 Cor. 10. 28, 29. 10thly.* It is of that lenity and facility to be wrought upon, that by the grace of God and true Faith in his word, it may be purged from dead works, *Heb. 9. 14. 1 Tim. 3. 9. Acts 15. 9. 11thly.* It is unconstant, sometimes quiet, *1 Pet. 3. 4.* sometimes stirred and troubled, *Job 3. 26.* sometimes doubtful, *Rom. 14. 23.* sometimes erroneous, *1 Tim. 6. 21.* sometimes wounded, *Prov. 18. 14.* sometimes evil, *Heb. 10. 22.* and sometimes good, *1 Tim. 1. 5.* But how this faculty which is so uncertain, unsettled and unconstant, in man, that may be led to this to day, and to that to morrow, and a third the next day, can be called God, Christ, or the Holy Spirit, or a sure Guide, I see not, but shall leave it to the men that refuse the Law and Testament to be their Guide, to call conscience [or the light within] what they please, but the day of the general Judgment, after the resurrection of our Bodies out of the Graves of the Earth, will awaken these Mens consciences, and testifie to them the whole Truth of the matter, whom at present I do fear and believe that they are now in a wide wilderness of gross and blasphemous Errors and Heresies: But *Parents*, for all this you must not neglect to stir your children up to keep the light within alive, and quicken them in their duties, so far as it is guided by the Scriptures of Truth, and not one step short or beyond that.

22. *Direction.* You must and ought in conscience to God, and love to your children, make your daily Prayers for them; you are to pray for a blessing on them in spirituals and temporals, as also by your godly Exhortations, Informations, and Loving Instructions, together with your protecting care of them, and bowels of kindness towards them, in all Godly Examples, and it will be a blessing to them when you are dead and gone. *Isaac blessed Jacob*, Gen. 27. 27. *Laban Jacob's Children*, Gen. 31. 55. *Jacob blessed his Sons*, Gen. 49. 28. Be as good Patterns to your Children, and the most High will bless both them and you.

23 *Direction.* Sweeten all your carriages to your children with true love and bowels of affection: The Apostle saith, *Teach your young Women to be sober, and to love their Children*, Tit. 2. 4. It seems by this Exhortation, that some Parents may want love to their natural children. Love is that oyl that sets all the wheels in a free posture and motion, for by it Parents will be moved, to nourish, educate, instruct, direct, exhort, persuade, dehort, restrain, protect, correct, and continually pray for, and endeavour after their conversion, and holy walking before the Lord, and what not.

24 *Direction* is, As you must pray for them, so you must daily also pray with them: *Be careful for nothing*, saith the Apostle, *but in every thing by prayer and supplication, with thanksgiving, let your request be made known to God*, Phil. 4. 6. *Praying always with all prayers and supplications in the spirit, and watching thereunto with all perseverance and supplication*, Ephes. 6. 18. *Every thing is sanctified by the word of God and prayer*, 1 Tim. 4. 5. *Pray continually*, 1 Thes. 5. 17. *Pray one for another*, James 5. 16. *Daniel prayed three times a day*, Dan. 6. 10. Evening

ning, Morning, and at Noon, *I will pray and cry aloud, saith David, Psal. 55. 17.* Paul seems to exhort to it, as a family Exercise, *Continue in prayer, Col. 4. 2.* Though there be no positive rule to go by in this Gospel dispensation, yet the Lords Prayer intimates to us, that it is and ought to be our daily Exercise, from these words, *Luke 11. 3. Give us day by day our daily Bread:* Implying, that this duty should be still performed day by day, (*ἡμετέραν*) *panem necessitatis nostrae, Our necessary bread,* or every day bread, which doth imply that we should pray with our family dayly, and every day; now this duty sincerely, zealously, and heartily performed, will be one means to win the hearts of your children, both to love the Lord, and to obey you in all your just Impositions and lawful Commands.

25 *Direction* is, Let them not spend their time in Idleness, but bring them up in some lawful honest calling: As *Jacob* and his Sons were, *Gen. 46. 32, 34. Ch. 47. 3.* מְרַמְעֵיכֶם of the Root (*שָׂכָם*) *Summum Studium diligentiae, assiduitas, sicut (ἑργαζομαι) negotior, facio, opus factum, operor, officium, ministerium, exercisse, Diligence, Labour, Occupation, Work, Doing, Office, Ministration, are derived from the Radix, which is translated Trade, implying any kind of Exercise, in Traffick, Craft, Art, Mystery or Occupation; so Saul and David were of the same calling, James, John and Andrew were Fishers, Paul a Tent-maker, although he was bred a great Scholar, at the feet of Gamaliel, Sam. 9. 4. Mat. 4. 18. Acts 18. 3. Ch. 22. 3.* Know this, that there is a General Command given to *Adam*, *Gen. 3. 19. In the sweat of thy brows shalt thou eat thy bread;* and this extends to all in him. *Sodom* is blamed for idleness, *Ezek. 16. 49.*

Paul

Paul laboured, 2 *Thes.* 3. 8. *Acts* 20. 34. and commanded others to labour, 2 *Thes.* 3. 10, 11, 12. *Rom.* 12. 8, 11, 17. Not that I think all must labour with their hands; Ministers work is hard work, and Paul lookt upon his labouring with his hands among his afflictions; he blames idleness, 1 *Tim.* 5. 13. *Heb.* 6. 12. *Rom.* 12. 11. Solomon, the wisest of Men, saith, by idleness comes poverty, *Prov.* 10. 4. Ch. 28. 19. *Eccles.* 10. 18. Moreover, know that there is abundance of evils attends idleness, they that are idle are like a standing pool, that hatcheth Toads, Effets, and other noisom Creatures: So if we are idle, like *Sodom*, Satan can bring no temptation to that heart (that sutes not with it) but in some sence, either in the Affection, Action, or Expression, it will recieve it, brood and hatch it, and so that soul becomes guilty of sin. Moreover, Avoid those callings, if it be possible, in which there is any great Instigations or Temptations to Sin; if the Vocation be not honest, that which is gotten by it will eat like a Canker, *James* 5. 3, 4. And corrupt, wast and consume other honest gotten Goods, no man can conceive how: He that getteth riches and not by right, shall leave them in the midst of his days, and at the end shall be a fool, *Jer.* 17. 11. Saith Solomon, Better is a little with righteousness, than great Revenues without right, *Prov.* 16. 8. A little that a righteous man hath, is better than the riches of many wicked, *Psal.* 37. 16. That which is deceitfully gotten ought to be restored, *Levit.* 6. 4. The treasures of the wicked profit nothing, *Prov.* 10. 2. Wealth gotten by Vanity shall be diminished, *Prov.* 13. 11. Read *Levit.* 19. 13. 1 *Cor.* 6. 8, 9, 10. *Prov.* 11. 1. *Hosea* 7. 1. *Prov.* 20. 17. *Psal.* 10. 7, 8. *Prov.* 12. 5. *Ezek.* 22. 7, 29. *Hosea* 12. 7. *Amos* 8. 5. *Rom.* 3. 13. *Prov.* 28. 8. By these Scriptures you may learn,

that there is no eternal peace, nor profit, nor yet safety, nor true peace of conscience, in getting, nor in keeping of ill gotten goods, therefore choose an honest Calling, as also such an one as there is no Temptation to cheating, or drunkenness, nor any other great and notorious sins, and then be diligent to get an honest Estate and Livelyhood in such a calling, for the Lord doth not approve Slothfulness, nor Idleness, but Labour and Diligence: The counsell of the five men of the *Danites* to their Brethren was good, *Be not slothful to go up, to enter, to possess the land*, Judges 18. 9. *The Slothful is Brother to him that is a great waster*, Prov. 18. 9. Abundance of Idleness is charged upon *Jerusalem, Samaria and Sodom*, as being the first step, the Root, or the Occasion of all other sins and vices whatsoever, Ezek. 16. 49. *Six days shalt thou labour, and do all thy work*, saith the Lord, Deut. 5. 13. *The hand of the diligent maketh rich*, Prov. 10. 4. Therefore exhort them to be diligent in an honest calling, that Satan may have no opportunity to tempt them to evil.

26 *Direction* is, Carry an equal hand to all your Children, do not let one have all your love, nor do not despise any one of them: Remember, you are the root from whence the worst sprang, as well as the best; let your good, loving, kind, mild, just, equal and christian-like Carriage to the worst, be the only means under God, that may win them to become as excellent in your Affections as the best beloved: The Lord hath put a bit in the mouth of *Israel* (if I may so call it) to check them in their unequal carriage and dealings towards their Children, and therefore he saith, *The Son of the hated, if he be first born, shall have a double portion of all that thou hast*, Deut. 21. 17. As if the Lord should have said, if they will not love him at all with

with a natural love, thou shalt upon force, shew twice as much love to him thou hatest, as thy evil Nature would shew to him that thou lovest best ; to curb and check thee, and shew thee thy Evil, in not loving all thy Children alike : It were good, if all Parents did make it their prayer with *David*, *That their eyes might behold the things that are equal*, *Psal. 17. 2.* *He that applieth his heart to understanding, shall understand righteousness, judgment, and equity, and every good way,* *Prov. 2. 9.* If some of your Children be half-witted, crooked, or deformed, or of a perverse nature, this is no sufficient argument to withdraw your love from them ; the Lord might suffer these things, on purpose to prove your natural Affections, that ye sin not, *Exod. 20. 20.* Good *David* divided the spoil of the *Amalikites* equally to those that did not, nor could not fight, as well as to those that were able and stood battle. *1 Sam. 30. 24.* Take him in this, for your pattern, and let your love be to all alike, mind this, that unequal carriage is one step to the Childs provocation, as I shewed you before.

27 *Direction* is, If you cannot tutor, teach, instruct and educate your Children in Learning your selves, you must choose one to teach them : If possible, that is truly religious ; *Train up a Child in the way he should go,* *Prov. 22. 6.* What they learn when they are young, becomes in the use of it as it were natural, therefore let them not learn of one that is prophane : Children are like new Vessels, which will always have a Tincture of those things that are first put in them : We should count them very wicked Parents, that should instead of food, give their children poison to eat : So likewise, they are much more wicked, that will knowingly, let their Childrens Souls be suffocated with the poison of sin, which may be sucked in, by the prophaneness of a Wicked Tu-

tor; the Lord hath said, *He will cut off Master and Scholar that are wicked*, Malachy 2. 12. Good Job is said to have instructed many, Job 4. 3. It were well, if only learned, sober and christian-like, religious Persons, were found in the exercise of this weighty Vocation.

28 *Direction* is, Allow them those things that are necessary in their Condition: That it be not a hindrance of their Advancement in Learning, allow them suitable Books, and other things, so far as your ability will permit, but let not your Money be bestowed upon Romances, Plays, Prophane Histories, Ballads, and Lying Pamphlets, for they teach Youth Debauchery and Vice, but not Truth and Piety: *Provide (them) things that are honest in the sight of all men*, Rom. 12. 17.

29 *Direction* is, Be often visiting them, and endeavour to know their condition, in what capacity they are, and how they profit in Learning: Here you must encourage your children, by loving persuasions, or loving and heart-winning Letters and Invitations, with supplying them with Moneys and such things as they stand in need of, according to their degree and your own Abilities, provided they are virtuous; *Let ours (saith Paul) also learn to maintain good works, for necessary uses, that they be not unfruitful*, Tit. 3. 14. As much as if he had said, be diligent in an honest Employment to procure necessaries both for you and yours.

30 *Direction* is, You must study their Abilities and natural Condition: If they are stubborn and will not yield, you must give them due correction, but not in anger, for then perhaps you will correct them too immoderately, and the child may then justly think that it is corrected to appease its Parents wrath and evil passion, more than for the fault it

it has committed, you should make your child as sensible of its fault by words to the purpose, as of the smart by the rod of correction, and then you may bow their stubborn heart, *Prov. 22. 15.* Also if they be dull and slow of capacity, you must not be too fierce, hasty and violent upon them, it will hurry them beyond, or out of themselves, that they will be capable of just nothing at all; if they be wild, you must be fierce, but if they be mild, you must use all the lenity and mildness that is possible, *Gal. 5. 22. The fruit of the spirit is gentleness.*

31 *Direction* is, You must let them have some liberty, not to tie them up altogether like a Horse in a Mill: At School a quarter of an hours time in the Forenoon, or Afternoon, refresheth youth, and they will be the better capable to go through their lesson, when their veins are stirred and brains are quickned by far, than they are to sit half a day congealed like Momes. it does but hinder their Learning: So likewise, if you keep them at work from morning till night when young, it dulls them much, and especially if their Vocation be matter of art, then a small Journey of a quarter of an hour on an Erand, or some other little business, will refresh, quicken, and do them abundance of good. Moreover, you ought to let them have some time to read, and to pray, if they be capable, *Where the spirit of the Lord is, there is liberty, 2 Cor. 3. 7. But use not this liberty as an occasion to the flesh, Gal. 5. 13.*

32 *Direction* is, You must, if it be possible, preserve and increase your estate, that your children may have something to live on comfortably when you are dead and gone: Saith the Wise Man, *A good man leaveth an inheritance to his Childrens children, Prov. 13. 22.* St. Paul informs us, *That the*

children ought not to lay up for the parents, but the parents for the children, 2 Cor. 12. 14. But they unparent themselves, who give away their Estates from their children for want of love: Such are destitute of true grace, and others love their name better than their children, who give their Estates from their daughters. It is much better to obey the Lord, and to give your Estates to your own children, (if Daughters) than to give it to one that is no kin to you, though they be of your name; more especially, if he should prove wicked that possesseth it, it would be but a grand blot to your name, and a perpetual stain for your wicked Act: *Their inward thoughts is, that their houses shall continue for ever, this their way is their joy*, Psal. 49. 11, 13.

33 Direction is, When your children are capable of holy Duty, you ought to instruct them to pray with the spirit, and with their understanding, 1 Cor. 14. 15. Humane Traditions are not always good, Mat. 15. 3. Nor yet a stinted form, 2 Tim.

3. 5.

1st. Stinted Forms made and imposed, seems to put an affront upon the Dignity and Free-grace of the Almighty, which freely giveth the gift of his Holy Spirit to them that ask him, Luke 11. 13. (If they ask in Faith,) teach them to pray, John 14. 26. Rom. 8. 15, 16. Ephes. 6. 18. 1 John 2. 27.

2dly. It quencheth the Spirit, contrary to 1 Thes. 5. 19. Man is sometimes sensible of his great wants, and would pour forth his Soul to the Lord in a very vehement and large measure and manner: But in a form, his Wants it may be are not expressed, or he knows not where to get a prayer suitable; and if he doth, yet 'tis a doubt, whether

it agree with his Spirit in all cases and conditions ; and before he hath learned it, the through sense of his wants (which formerly he had) are damped, cold and flat, that now the fiery zeal of his spirit and good desires are altogether quenched, as fire is quenched by the want of fuel, and the continual powring on of water.

3ly. We are commanded, *in every thing by prayer and supplication to let our request be made known to God*, Phil. 4. 6. Now if this command to the Church of *Philippi* do extend to all persons, I am apt to think that there is not one of an hundred that hath a memory to contain forms of Prayers, that have Words in them suitable to pray for every thing, so that this Precept cannot extend it self in any sense, to the using of stinted forms of Prayer, but altogether to the Exercise of Spiritual Prayer: *Tutus ex puro fonte bibuntur aquæ* ; *Waters are drank more safely out of the purest fountain* : 4ly. stinted Forms destroy Divine Meditation, and the Study of our Wants and Conditions : Divine Meditation made *David* fervent in holy duty, *Psal.* 63. 6, 7. 119. 93, 94. and *St. Paul* exhorts thereunto, *Phil.* 4. 8. *Ab imo omnia tecum peragere*, Choose to ponder all things well in thine own mind.

5ly. As our Wants are various and many, so are the Temptations of Satan, the World and our own Hearts, that it is impossible to have stinted forms, suitable in all conditions of Mans life, *Ephes.* 6. 11. *Prov.* 7. 27. 1 *John* 2. 15, 16, 17. *Ardua via virtutis*, the way to Vertue is very difficult, painful and perilous.

6ly. Stinted Forms hinder those that daily use them from seeking after the help of the Spirit in this holy duty, which the Apostle saith, *Helpeth our infirmities with groanings which cannot be uttered*, *Rom.* 8. 26.

7ly. Stinted Forms keeps Persons in a lame, stupid, dead and lukewarm posture ; so long as they do continue in the use of it, they are neither hot nor cold, *Revel.* 3. 15, 16. What the Fruits and Benefits that forms do conduce, I leave it to those that have received it (if any have) to declare ; but this is certain, that *the Letter kills, but it is the Spirit that giveth life,* 2 *Cor.* 3. 6. *John* 3. 63.

8ly. By spiritual Prayer we have access unto the Throne of Grace, *Ephes.* 2. 18. *προσβασις* is, 1st. *Accessus.* 2ly. *Manuductionem.* A drawing near, by leading by the hand to God, as Persons are led or conducted into Kings Courts, but I do not find any promise in all the Holy Scriptures, that any shall have access to God by reading or saying over of stinted forms of Prayer.

9ly. There are many good Presidents in Scripture, that the faithful in all ages have poured out their Souls to the Lord omnipotent in Spiritual Prayer : It is said, *Isaac went out into the field to meditate,* *Gen.* 24. 63. The Margin reads it to pray, agreeing with *Ainsworth* in *loc.* *David poured out his soul to the Lord,* *Psal.* 142. 1, to 7. *Jehoshaphat* was fervent in this duty, 2 *Chron.* 20. 12. *Hzekiah* prayed against *Sennacherib's* Blasphemy, 2 *Kings* 19. 15. It will be too tedious to set forth one quarter of the instances of this kind : Take *St. Paul* for your Example, who saith, *He will pray with his Spirit, and with his understanding also,* 1 *Cor.* 14. 15. *Ephraim* is said to be fervent in this duty, *Col.* 4. 12.

10ly. Spiritual Prayer is commanded, *Praying always with all prayers and supplication in the Spirit,* *Ephes.* 6. 18. *Be careful for nothing, but in every thing by prayer and supplication let your request be made known to God,* *Phil.* 4. 6. *I will that men pray every where,* 1 *Tim.*

1 Tim. 2. 8. *Pray for them that despitefully use you,*
Mat. 5. 44. Luke 6. 28. *Pray ye the Lord of the Har-*
vest, Mat. 9. 38. *Pray one for another,* James 5. 16.
If ye sow to the spirit, ye shall of the Spirit reap life ever-
lasting, Gal. 6. 8.

34 *Direction* is, Be often minding of them, that they let the love of God in Christ be the principal Motive upon their Hearts to perswade them to love God above all, to uphold them from being dashed in pieces upon that rock of Despair about Personal Election and Reprobation: Know for certain, that as all were brought into a state of Condemnation by the first *Adam's Sin*, so all that believe are in a state of justification by the death of Christ, Rom. 5. 18. *For God so loved the World that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life. For God sent not his Son into the World to condemn the World, but that the World through him might be saved,* John 3. 16, 17. There is Salvation open to every Soul that believeth, the Lord hath taken such care for every mans Salvation. 1st. That he hath commanded the Gospel to be Preached to every Creature, Mark 16. 15, 16, 2dly. That Prayers and Supplications be made for all men, 1 Tim. 2. 1, to 6.

3dly. The Lord would have all men come to the Knowledge of the Truth, that they might be Saved, 1 Tim. 2. 4. as touching those that are Elect-ed, they are Elect-ed thro' the Sanctification of the Spirit, and belief of the truth, 2 Thes. 2. 13. to believe on Christ, is the first step to enjoy the promise of Eternal Salvation, Heb. 3. 9. Revel. 22. 14. Heb. 10. 36. Jam. 1. 25.

2dly. True Faith is the spring of true love to God in Christ, which is also the true and only ground of our Obedience, Rom. 6. 17, 18.

3dly. A right Knowledge of Gods love in justification by his Son, is the chief ground of our love to God, 1 *John* 4. 19.

4thly. True Faith is that hand whereby we receive Christ, and Christ's Righteousness is the matter or material Cause of our Justification, as Gods Imputation of it to us is the *formal Cause*, and Faith (I think I may say without any blame) may be said to be the Instrumental Cause thereof, but no procuring Cause or meriting Condition of our Justification, for Faith is in the Covenant of Grace, as it is the Gift of God, and therefore not a procuring Condition of it, *Rom.* 3. 28. *Gal.* 2. 16. *Rom.* 5. 1. *Gal.* 3. 24.

5thly. Preaching the Gospel, thro' the working of Gods Spirit, is the cause of Faith, *Rom.* 10. 17.

6thly. The love of God in Christs Death and Resurrection, is the ground and cause of the Gospels being Preached, 1 *Cor.* 15. 1, to 23.

7thly. The love of God to those he gave to Christ, is the only ground and cause why he sent his Son to dye, *John* 3. 16, 17. *Heb.* 2. 9. So on the other hand, Sin is the cause that any are reprobated; it is for the Sin of their Nature which they love, and for Unbelief, *Rom.* 11. 23. all which remains, they do not, will not hear the Word, so as to set their hearts to ponder on the same, their understandings are blinded, their wills rebellious, their affections are carnal, their hearts are immoderately set upon Earthly things, *If any man loveth the World, the love of the Father is not in him*, 1 *John* 2. 15. Because they believe not the Word of Life, they remain in a state of Condemnation; the Scripture holds forth, that mans Destruction is of himself, *Mat.* 23. 37. *Hosea* 13. 9.

35 Direction is, Teach your Children to avoid the Seeing

Seeing, Hearing, Receiving, doing or Allowing of those things that are directly prohibited, or forbid in Scripture. *First*, You must Teach them the Ten Commandments, recorded in *Exod. 20. Deut. 5.* the Lord by these Precepts hath prohibited all from gross and capital Sins, to teach men Morality, and Divine Adoration and Invocation, having called him from all Corruption *unto the integrity he first Created him in*: And therefore,

1st. Man is denied to have any other object of Divine Adoration beside his Creator.

2dly. Man must not have the least shew of any kind of Worship, in Expression, Gesture, or Habit, not so much as in affections too, nor towards any Image, or the likeness of any Creature, Made, Ingraven or Portraied, of any Mase or resemblance whatsoever, no, not so much as to go into the place where an Idol is, nor to eat of the Meat that has been offered to an Idol, *Acts 15. 20. 29. Chap 21. 25.* keep your selves from Idols, *1 John 5. 21. Flee from Idolatry, 1 Cor. 10. 14. Levit. 19. 4.*

Any thing that is set up in our Hearts, and extolled above our Maker, which we take all care possible to please our selves in, to admire and set our Chief Love upon, that we give more Service, Love and Adoration too, then is properly due to a meer Creature, is by us made an Idol; and though it be no God, yet we make it a God unto our selves: Fourteen several ways Men may make to themselves Gods, and Serve, Love, and Adore them more then they do their Creator. And

1st. some make their Bellys their God, they lay up all their time, and spend their whole Estate to Pamper and feed their Carkass, *whose God is their Belly, and whose glory is in their shame, who mind Earthly things, Phil. 3. 12. Feeding themselves with-*
out.

our fear, Jude 12. The iniquity of Sodom was, *Pride, and fulness of Bread, with abundance of Idleness,* Ezek. 16. 49. Iniquity in the most strictest sense is Idolatry, (*בֵּיתָאֵל*) the house of an Idol, or the house of Iniquity, *Hosea* 4. 15. 17. the Iniquity of Gluttony was such an heinous Sin in the time of the Law, that the Glutton was to be stoned to death, *Deut.* 21. 20. Secondly, *Some make their riches their God,* letting too much love on them, and trusting in them, as the rich man in the Gospel, who said to his Soul, *Eat, Drink and be Merry,* *Luke* 12. 19. St. Paul gives charge to the Rich, *that they trust not in uncertain Riches,* *1 Tim.* 6. 17. and that Covetousness be not once named by them, *Eph.* 5. 3. because it is Idolatry, *Col.* 3. 5. it was well said of good David, *if Riches increase, set not you heart upon them,* *Psal.* 62. 10. *for riches profit not in the day of Wrath,* *Prov.* 11. 4. 3dly. Some men love their Wives, and some Women their Husbands, above Christ; they that so do, Christ saith, *are not worthy of him,* *Matt.* 10. 37. there ought to be a natural and a mutual love, but we ought to love our Creator above all, *Matt.* 22. 37. *Deut.* 6. 5. *Luk.* 10. 27. *Deut.* 10. 12. 4thly. Some love their Farms and Merchandize above Christ; I have bought a piece of ground, saith one, I have bought five Yoke of Oxen, saith another, *Luk.* 14. 14. *They think their houses shall continue for ever; they call their Lands after their own name,* *Psal.* 49. 11. *this their way is their folly.* 5thly. Some men love their Dogs or Horses, better then they love Christ; as appears,

1st Some men expend hundreds by the year on them.

2dly. They build stately Houses for them.

3dly. They pride up themselves in them, and always delight in their company, they do not love

to walk without them at their heels.

4thly. They feed them with mans food, and are at the charge of great fires, and costly Cloathing for them, but these very Men will not admit Christ to have any such Charges bestowed on him at any time; his Interest, Ministers, and Poor, are slighted by them: Judge ye, whither these men do not love them more then they love their Maker, or Christ the Saviour.

6thly. Some men make their pleasures their God; they will spend whole days and nights, yea, almost all their Life-time in *Carding and Diceing, and other vain and foolish Gaming and Pastime*, as they call it, and quite forget the Lord their Maker, *Isaiah 51. 13. Job 35. 10.* The Lord accepted not of Israels service, because that *in the days of their Fasts they did find pleasure*, *Isaiah 58. 3.* St. James plainly lets out wicked men by this, among other marks to know them by, *that they lived in pleasure*, *James 5. 5.* not that they had pleasure now and then, but it was the *Summum bonum* of their Life, *these shall receive the reward of unrighteousness*, *2 Per. 2. 13.* it being at best but meer Vanity, *Eccl. 2. 1.* as Idols are, *Isaiah 41. 29.*

7thly. Some people Idolize their Children.

1st. They lay up almost their whole time upon them.

2dly. They think the Earth bringeth forth nothing good enough for them to feed on.

3dly. They bestow great charges upon Costly and Superfluous Cloathing them, and attendance on them.

4thly. They set their whole heart on them, to admire them, quite forgetting that they are but lent them of the Lord, and they are to be brought up in his Service, *Deut. 6. 7.* and not to be loved, served, admired, and adored above their Creator.

8thly.

8^{thly} Some have innovated Sacraments, and Anathematized them that would not fall down before them, here the Church of *Rome* may admire her Multiplication of Sacraments ; Christ hath but two Sacraments in his Church, *viz.* Baptism, and the Lords Supper ; but they have made a large edition, besides altering of Sacraments.

As ~~8^{thly}~~ Baptism, from a Believer to an Infant, from Dipping to Sprinkling : (or Pouring, as the mincing Reformers would have it.)

Also they altered the Supper from Night to Noon, from breaking the Bread to putting a melting Wafer into the Mouth, (not only of Men and Women, but of Children, so soon as they received their Crisendum) all which (if omitted) must be punished with *Anathema's*, or Death, as are many of those Vanities which they enjoyn to be believed or done. As,

1st. The Infalibility of their Church.

2^{dly}. Mass.

3^{dly}. Prayer for the Dead Saints.

4^{thly}. Prayer to the dead Saints.

5^{thly}. Transubstantiation.

6^{thly}. Purgatory.

7^{thly}. Auricular Confession.

8^{thly}. Prayer in Latin, with Beads.

9^{thly}. Merrits of Works.

10^{thly}. Denying the Laity the Cup.

11^{thly}. Absolution and Indulgencies.

12^{thly}. Images.

They that enjoyn matters in Religious worship, which Christ hath not appointed, and punish the offenders with Excommunication, Imprisonment, or Death, (or that which is Ten times worse, *viz.* the Hellish Inquisition) these do set up their own inventions, and adore them above their

their Maker, when we ought to extol him only that rideth upon the Heavens, *Psalm* 68. 4.

9thly. Great is the Folly and Madnes of some, who worship the Image of any Creature, in which they imagine there is Divine Goodness; as those which adore the Image of the *Virgin Mary*, and the like, when we are directly commanded, *not to make to our selves the Image of any thing that is in the Heaven above, or on the Earth beneath, nor yet to fall down and Worship it*, *Deut.* 5. 8, 9.

10thly. To make to our selves an Image of our Creator, and to fall down to worship it, is Idolatry in an high degree, yea, great Folly and Vanity, for any to imagine, that they can make an Image of such an incomprehensible Essence; *Job* saith; *He doth great things that we cannot comprehend*, *Job* 37. 5, to 8. read *Isaiah* 40. 12, to 20.

11thly. Some men commit Idolatry by extolling, adoring and worshiping of Men, such was the evil of the *Jews* concerning *Herod*, *Acts* 12. 21, 23. *Peter* was afraid that *Cornelius* would have worshiped him, and therefore, saith he, *stand up, I my self am a man*, *Acts* 10. 26. The Priests of *Jupiter* were guilty of this fact, in that they endeavoured to offer a great sacrifice to *Barnabas* and *Paul*; which makes *Paul* to cry out, *Sirs, why do ye these things, we also are men of like passion with you*, *Acts* 14. 13. 15.

12thly. It is Idolatry to worship an Image; twice *St. John* was reprehended for this fact, in falling down to worship an Angel, *Revel.* 19. 10. *Rev.* 22. 9.

13thly. It is Idolatry to worship the Sun, the Moon, or other Planets, or any of the hosts of Heaven; in the days of that young, good, excellent King, *Josiah*, *The people of Judah did burn Incense to the Sun, and to the Moon, and to the Planets, and to all the Hosts of Heaven*, *2 Kings* 23. 5. This good man caused this
their

their wickedness to cease, he being convinced of the evil of such worship, by the words of the Book of the Law, as you may read more at large in that Chapter.

Lastly, Some men do extol their Learning, their Arts, their Acquirements in knowledge, yea, their gifts, above the giver; saying, can such learned men as we are Err? when they themselves full well know, that almost all the greatest *Hereticks* that ever were since the Apostles time, have all been very great Scholars, these men stretch themselves beyond their due measure, 2 Cor. 10. 12, 13. Such ought to labour after true Humility, and that will teach them to extol the Most High, and to worship and serve him only, that will be Worshiped and Served in Spirit and in Truth, John 4. 24. And to make Learning the Handmaid not the Mistress.

3dly. You must not take the Name of the Lord in Vain; that is, you must not express that *Sacred Name* in vain discourse, but always express it with holy Fear and Reverence, as is becoming Christianity. An Oath is a Sacred thing in point of Controversie, to cease strife, Heb. 6. 16, 14. being commanded by the Lord himself, Deut. 6. 19. Chap. 10. 20. Jer. 12. 16. but all vain Swearing is in many Scriptures positively forbidden, Amos 8. 14. Matt. 5. 34. James 5. 12. Yea, he is a Sinner that heareth the voice of Swearing and alloweth of it, Levit. 5. 1. by so doing we may partake of others Sins, 1 Tim. 5. 22. Therefore *have no fellowship with the unfruitful works of Darkness, but rather reprove them*, Ephes. 5. 11. Twelve several ways men may commit this Sin, of taking the Name of the Lord in vain: As,

1st. When men do Swear when there is no lawfull call, nor cause for an Oath, Ephes. 4. 29.

2dly. In Swearing falsely, *Levit. 19. 12.*

3dly. In Vowing and not performing, *2 Chron 36. 13.*

4thly. In vain repetitions in Prayer, *Matt. 6. 7.*

5thly. By Preaching false Doctrine, *2 John, v. 10.*

6thly. In unjust Excommunication, *Isaiab 66. 5.*

7thly. In jesting vainly, *Ezek. 33. 31. Ephes. 5. 4.*

8thly. In abusing the Lords Table, *1 Cor. 11. 27. 29.*

9thly. When the Mouth and Heart do not agree in performing of Holy Duty, *Ezek. 33. 31.*

10thly. In Hearing, Reading, or Praying without Faith, *Rom. 14. 23.*

11thly. In calling the Lord to witness, without a true sense and Holy Reverence of his Name, *1 Sam. 19.*

12thly. When any of the Names, or Titles of God are vainly expressed, by which the *Father, Son, and Holy Spirit* are understood.

Fourthly, You must not Prophane the Sabbath, by needless Labour, or other exercise that is vain, the Sabbath-Breaker shall surely be put to Death, *Exod. 31. 14, 15, 16. Ezek. 20. 22.*

Men may break the Sabbath Eighteen several ways: As,

1st. By Sleeping, or lying on Bed too long on Sabbath-Day Morning; *Solomon* saith, *The Sluggard desireth, and has nothing, Prov. 13. 4.* The Sabbath-day is the Harvest-day of the Soul; *to sleep in harvest, causeth Shame, Prov. 10. 5.*

This was one of the Sins, for which *Israel* went into Captivity, *Amos, 6. 4.*

2dly. Some break the Sabbath by Idleness, they will sit still, and neither go to hear a Sermon, nor yet will they read in the Bible or other Book of Divinity, by which they might receive some good Instructions, nor will they Pray, nor use Divine Meditations,

Meditation, or other Holy Duty, Col. 4. 2, 3. but their Idle Soul shall suffer Hunger, Prov. 19. 15. Thus saith the Lord of Hosts, consider your ways, Hag. 1. 5.

3dly. Some break the Sabbath by imploying themselves in their Worldly Business; *Nebemiah* Testified against such doings, shut the Gates of *Jerusalem* to keep out the Traders, he forced them to keep off till the Sabbath was over, *Nebem.* 13. 15, to 22. Many will imploy themselves secretly on the Sabbath day, and do that which they are not willing their Neighbour should know of; but some will Sin more openly, but they do that which the Law will not take hold of them for their so doing, or choose Morning and Evening for the doing it, that it may be the easier passed by.

4thly. Some break the Sabbath by gaming, sporting and playing that Day; *Against whom do you Sport your selves? against whom do you make a wide Mouth, and draw out the Tongue? are ye not Children of Transgressors, and seed of Falshood?* *Isaiah* 67. 4. Such are Spots and Blemishes in the Church, who Sport themselves with their own deceiving, *2 Pet.* 2. 13. *Israel* is complained of, that they *Sate down to Eat, and to Drink, and rose up to Play*, *Exod.* 32. 6. *1 Cor.* 10. 7.

5thly. Some break the Sabbath by their needles Journies; they that will not work that day, will spend the whole day to go to such and such a Place, to visit their Friends, or to do such Worldly Business as may be done by agreement, or appointment of Business, and the like; *from Even to Even shall ye Celebrate your Sabbath*, *Levit.* 23. 33. Then surely the Lord hath not given any time on that day to go any Frivolous Journies, or to do any needles Business.

6thly. Some break the Sabbath by using much vain discourse : That day, they will gather together in Companies to tell and hear any kind of vain Stories and Tales, by which comes abundance of evil, yea, and ill-will among Neighbours, Friends and Relations, therefore well might the Lord give it in charge to Israel, *Thou shalt not go up and down as a Tale-bearer*, Levit. 19. 16. *The words of a Tale-bearer are as wounds*, Prov. 18. 8, 26, 22. *Therefore meddle not with him that flattereth with his lips*, Prov. 20. 19. *where there is no Tale-bearer the strife ceaseth*, Prov. 26. 20. *In the multitude of words there wants no sin*, Prov. 10. 19. *Death and Life are in the power of the Tongue*, Prov. 18. 21. *For every idle word that a man shall speak, he shall give an account in the day of judgment*, Mat. 12. 36. *Therefore let thy Words be few*, Eccles. 5. 2. *Curb thy Tongue (with David) as with a bridle*, Psal. 39. 1.

7thly. Some Men break the Sabbath by letting their eyes wander after divers Objects, and they immediately carry away the heart from the benefit of the Word preached, that they can have no profit by it ; such had need with good *Job* resolve to make a Covenant with their eyes, Job 31. 1. The Lord complains of *Jerusalem*, saying, *They have hid their eyes from my Sabbath*, Ezek. 22. 26. But good *David* was very careful in this matter, when he prayeth, *O let me not wander from thy Commandments*, Psal. 119. 10.

8thly. Some break the Sabbath by letting their hearts run after the concerns of this life, while they are under the hearing of the Word ; of this sort of People were they which the Lord complains of, *They sit before thee as my people, and they hear thy words, but they will not do them, for with their mouth they shew much love, but their heart goeth after their Covetous-*
ness,

ness, Ezek. 33. 31. They cry, *when will the Sabbath be over, that we may sell corn*, Amos 8. 5. 'Tis they that hearken diligently with all their heart that have the promise, Deut. 11. 13, 14. Ch. 15. 5. Jer. 17. 24, 25. Deut. 7. 12, 13. But the Lord complains of the heart-wanderers; saith he, *how long shall thy vain thoughts lodge within thee*, Jer. 4. 14. *Therefore keep thine heart with all diligence, for out of it are the Issues of Life*, Prov. 4. 23.

9ly. Some break the Sabbath by counting the time of hearing a Burthen: Such were they the Lord exclaims against, saying, *When will the New Moon be gone, that we may sell corn, and when will the Sabbath be over, that we may set forth wheat, making the Ephah small, and the Shekel great?* Amos 8. 5. *The Word of the Lord is to them a reproach, they have no delight in it*, Jer. 6. 10. These do not take delight in approaching to God, nor do they call the Sabbath a delight, Isa. 58. 2, 13. He that delighteth in the Law of the Lord is the blessed man, Psal. 1. 1, 2.

10ly. Some break the Sabbath by their spending it in reading vain Books, that do rather instigate their vile nature to sin, than to shew them the way of Mortification, Regeneration, and Eternal Life, which is contained in the Holy Scriptures, which ought to be the only Book which a Christian should read and study: St. Paul reasoned out of the Scriptures, Acts 17. 2. The Bereans are commended for *searching the Scriptures daily*, Acts 17. 11. The Scripture is the most profitable Book in the World, 2 Tim. 3. 15, 16, 17. And therefore Christ bids the *Jews search the Scriptures*, John 5. 39. Yea, the Apostles themselves were ravished with Christ's expounding of the Scriptures, Luke 24. 32. It were much better that they that have any vain books, would

would do as the people of Ephesus did, to burn them, rather than to spend time on the Sabbath day to read them, or any other time else, *Acts* 19. 19.

11ly. Some break the Sabbath in Drunkenness and Gluttony; many will flock together in private Ale-houses, and other private Houles, and send for such things as their Hearts lusts after, and fill themselves till they are overcharged with fufeking and drunkenness, which ought not to be, *Luke* 21. 34. And when Sermon is over, they let their Reins run at random, and take their fill without controul of any, till they are under that woe, *Isa.* 5. 11. *These that count it pleasure to riot in the day time, and have their eyes full of Adultery, and cannot cease from sin,* 2 *Pet.* 2. 13, 14. which *St. Paul* positively forbids, *Rem.* 13. 13.

12ly. Some break the Sabbath in sleeping in the time of Hearing of the Word preached: These are totally without the sence of their eternal Happiness or Misery, they are as it were men without Souls, for they have no real Sence nor Knowledge of their future being, they quite forget that hearing the Word is their Souls harvest: *Learn of the Ant O thou sluggard, which gathereth her meat in the harvest.* *Prov.* 6. 6, to 12. If thou dost not, thy want shall come on thee as an armed Man, *Prov.* 24. 34. *He that sleepeth in harvest, is a Son that causeth shame,* *Prov.* 10. 5. Sleepiness discovers a slothful heart, *Prov.* 19. 15. And too great want, when it is too late, will be the Issue, as in the case of the five foolish Virgins, *Mat.* 25. 5, 8. Such Sleepers ought to pray with good David unto the Lord, *To enlighten their eyes least they sleep the sleep of death,* *Psal.* 13. 3. Were these very people but hearing of a Tale told, or any vain Discourse, it is a great chance but they would be awake enough to laugh at

at it, and perhaps to help it forward too; all implying that they have no feeling in their hearts of a future being, *Ephes. 4. 18, 19.*

13ly. Some break the Sabbath in letting or forcing of their Children, Servants, or Cattel, to do any unnecessary business that day: The Lord gave it in charge that the Children of Israel should do no servile work in the day of the Feast of unleavened bread, *Levit. 23. 7, 8.* of the wave offering, *Levit. 23. 21.* in the convocation of blowing Trumpets, *Levit. 23. 25. Numb. 29. 1.* on the day of the passover, *Numb. 28. 18.* in the days of fasting, *Levit. 23. 28. Numb. 29. 7.* on the week of the Feast of Tabernacles, *Numb. 29. 12, 35.* So they that are Governours of Families must neither command nor any ways suffer any thing that are under their power, to break the Sabbath by labour: That which the Lord alloweth to be done on the Sabbath, the doing of it is no breach of the Commandment, as,

First, Works of Charity.

1st. Laying up for the poor, *1 Cor. 16. 2.*

2ly. In pulling our Neighbours Cattel out of a pit, *Luke 14. 5. Mat. 12. 11.*

3ly. Feeding or watering of Cattel to keep them alive, *Luke 13. 15.*

4ly. In giving to young children and sick persons, such things as is for their health and comfort; Christ himself healed on that day, *Luke 14.*

4. *Mark 3. 3. John 9. 14. Luke 13. 14, 16.*

5ly. In taking care to preserve the life of mankind, as in necessary food, in taking pains and care for Women in Travel, in keeping Children and others from fire and water, and other eminent dangers.

Secondly, In relation to the worship which the Lord appointed: We are to go to the places of our Christi-

Christian Assemblies, and return to your own habitations with such convenient helps and supplies as are necessary, *Acts* 11. 26.

Thirdly, In the defence of our Persons, Estates and Lives against Robbers, and the Government of our Nation and Country, to keep peace, and to keep out forreign Enemies, may be done by us on the Sabbath-day, *Jericho* was taken on the Sabbath-day, *Joshua* 6. 15, 20. Seven days *Israel* pitched over against the *Syrians*, and on the Seventh Day *Israel* slew 120000 of the *Syrians*; but in all remember that he that did wilfully break the Sabbath was to be put to death, though I confess that is no law to us Christians, and it serves to shew us that the Jewish Sabbath is not our Sabbath, *Exod.* 31. 15. *Numb.* 15. 32, 36. But O do not work nor yet suffer any of thine so to do on the Lords day.

14ly. Some break the Sabbath in neglecting to hear the word: They will sit at home and sleep, or walk in the fields, or take Physick to prevent the loss of a working day, which is to rob God to serve our selves, or give themselves over to some vain exercise, to such the Apostle gives charge, *Not to forsake the Assembling of your selves, as the manner of some is*, *Heb.* 10. 25. If you cannot find the Truth in a publick Oratory, you may seek it from House to House, *Acts* 5. 42. For the true Church in the Apostles days met in houses, *Rom.* 16. 5. *1 Cor.* 16. 19. *Philemon* 2. You are commanded to give all diligence, *2 Pet.* 1. 10. *To prove all things and hold fast that which is good*, *1 Thes.* 5. 21. *Not to be slothful in business, but servant in Spirit, serving the Lord*, *Rom.* 12. 11.

15ly. Some break the Sabbath in neglecting of the general duties of the day: When they are off from

from hearing the word, they omit to pray in their families, and neglect to instruct their Children and Servants, and do not call them to read the Scriptures, nor do they reprove, rebuke, or correct them if they sin, altogether omitting an holy discipline in their families, as keeping of their Children and Servants close in the attendance on the aforesaid duties, 1 Tim. 3. 4. Chap. 4. 13.

16ly. Some break the Sabbath in going to false worship, therefore *let no man beguile you of your reward, in a voluntary humility and worshipping of Angels*, Col. 2. 18. Here you had need to follow in the footsteps of the Apostles, and all the primitive Churches in the New Testament, as ye have them for example, 1 Tim. 4. 12. Phil. 3. 17. 1 Thes. 1. 7, to 10. All that preach any other Doctrine or Worship, in any other way under the Gospel, than that which was the practice of the Apostles and first Churches, is for certain, not the true worship, Gal. 1. 8. *for they that worship the Father must worship him in spirit and Truth*, John 4. 24.

17ly. Some have broke the Sabbath in their often persecuting of Christian Assemblies: Christians ought not to persecute one another, for as all are to give an account to God for themselves, Rom. 14. 12. It is but reason, that they themselves should choose that religion that they believe to be the Truth, *The Tares and the Wheat ought to grow together till the harvest*, Mat. 13. 30. There are many reasons why Christians should not persecute one another. As,

1st. The Apostles and first Churches did not persecute, but often were persecuted, 1 Cor. 4. 12. They honestly confess, that they had no dominion over the Churches Faith, 2 Cor. 1. 24.

2ly. 'Tis

2ly. 'Tis a Mark of a false Church to persecute,
Mat. 10. 16. Gal. 4. 29. 2 Tim. 3. 12.

3ly. Christ would not have the Tares rooted out, least the Wheat should be rooted out with them, *Mat. 13. 30.*

4ly. It is impossible that I can see with anothers eyes, or believe with anothers Faith, *Mark 9. 50.*

5ly. They that persecute are not infallible, they may err in their Doctrine as well as in their Discipline, *Rom. 3. 23.*

6ly. Christ commanded his Ministers to teach all Nations, and preach the Gospel to every Creature, *Mat. 28. 19. Mark 16. 16.* not a word of Persecution.

7ly. Persecution does make weak Christians, that in time might have been good Christians, to turn Apostates.

8ly. A Person that is an Heretick is to be excommunicated, not persecuted, but admonished as a Brother, *Tit. 3. 10. 2 Thes. 3. 15.*

9ly. If you force persons to do things in religious Worship against the light of their own Consciences, you force them to sin, *Rom. 14. 13.*

10ly. The strong ought to bear with the weak, *Rom. 14. 1, to 14.*

11ly. All Persons ought to observe that good old Rule, viz. *To do to all Men as you would have they should do to you,* *Mat. 7. 12. Luke 6. 31.* and then all Persecution would quickly cease.

12ly. The Scripture forbids us to judge one another in matters of Religion, *Mat. 7. 1. James 4. 12. Rom. 2. 1, to 3.* If you may not, must not judge one another in matters of Conscience and Religion, surely you must not persecute them: More especially, to break the Sabbath in such a wicked

act, when that day they are in their religious Worship, according to the best light of Knowledge that they have recieved of the Lord, least over and above you should offend one of the little ones that believe in Christ, and then it were better that a Millstone were hanged about your neck, and you cast into the depth of the Sea, *Mat. 18. 6. Luke 17. 2.*

18ly. Some break the Sabbath by common War, burning and destroying of Villages, Towns and Cities: Christ bids his Disciples pray, that their fight might not be on the Sabbath-day, *Mat. 24. 20.* Wars and Rumours of Wars is one of the signs of the last times, *Mat. 24. 6.* How Rapine and Murder, and destruction of Towns and Cities, is justifiable by the Scripture, I cannot see, and more especially on the Lords-day: I must leave it to those that are the cause of the action to answer for it in the great day of account, and say no more to it, but remember to keep holy the Sabbath-day, *Exod. 20. 8.*

5ly. You must not disobey your Parents, but do them all Service of Honour, *Luke 18. 20.*

6ly. Thou must not commit any kind of Murder, either on thy self, as King *Saul*, *Ahithophel* and *Judas* did, *2 Sam. 17. 23. 1 Sam. 31. 4, 5. Mat. 27. 5.* Nor on any other Person whatsoever; secretly or openly thou must not thirst after the blood of any Man, *Prov. 29. 10.* No, nor yet if it be possible, let not the blood of any beast or fowl enter in at thy mouth, as Food, or Drink.

1st. Because the Lord hath positively forbid it to be eat in *Noah's* Time, *Gen. 9. 4.* As though the eating of blood were a grand inducement to move Frail Man to shed Mans Blood, without a just cause.

2ly. In the Levetical Law, the Lord saith, who so eateth the blood of any manner of flesh shall be cut off, *Levit. 17. 14.* Here its use is not allowed, but to be condemned by an immediate judgment.

3ly. In that first great Council and General Assembly at *Jerusalem* of the Apostles, Elders and Brethren, who drew up their result, and confirmed that Canon by the approbation of the Holy Ghost, *Acts 15. 28.* They sent it to the *Gentiles* in *Antioch*, *Syria* and *Cilicia*, by the hands of *Paul*, *Barnabas*, *Judas* and *Silas*, four chief Men, the Substance of the Canon or Epistle is recorded in *Acts 15. 29.* *That ye abstain from meats offered to Idols, and from blood, and from things strangled, and from fornication, from which if ye keep your selves, ye shall do well.* St. James proposing this very Sentence to the Assembly, in *Acts 15. 20.* The Church at *Jerusalem* confirmed the Truth of the beforementioned Canon, and expresses it *verbatim*, *Acts 21. 25.* From all which I must conclude, that the *Gentiles* under the Gospel may as well commit Fornication as they may eat blood, or things strangled; the abstaining from all the four are enjoined in *Acts 15. 29.*

Seventhly, You must not commit Adultery: This Precept forbids all manner of filthiness of fleshly Vice, as Fornication, Uncleanness, *Eph. 5. 3.* Unnatural Filthiness, *Levit. 19. 22, 23.* Chambering and Wantonness, in Words, Gesture or Attire, *Rom. 13. 13.* *Prov. 7. 10, 10 22.* *1 Pet. 2. 11.* So that Man had need with good *Job* make a Covenant with his eyes, *Job 31. 1.* For Christ himself in his first Sermon, saith, *He that looketh on a Woman to lust after her, he hath committed Adultery with her already in his heart,* *Mat. 5. 28.* Incestuous Mar-

riages, Unjust Divorces, Bigamy, Polygamy, and all Unchastity in Body and Mind, is not to be allowed nor practised by any, but every one ought to live in purity of Life and Conversation, that every one possess his Vessel in Sanctification and Honour, 1 *Thef.* 4. 4.

Eighthly, *Thou must not steal*: That is, Thou must not rob any one of their Goods, neither publicly, nor yet privately, by cozening nor cheating, by fraud, nor by force; nay, thou must not rob thy Wife nor Children of their Dowre nor Birthright, or of that which is given thee to maintain them, to live comfortably in this world with, which kind of Robbery may be committed many ways. As,

1st. By excessive eating, drinking, or in needless or superfluous costly Apparel, 1 *Pet.* 3. 3. *Phil.* 4. 5.

2^{ly}. By Idleness: By sloth and idleness a man may waist a considerable estate, and poverty will come on such as an armed Man, *Prov.* 24. 33, 34. Idleness is the Key of Beggery, and the mother of all evil, *Semper aliquid praesta, ne te ignavum inveniat Diabolus*, Be always doing of something, least Satan find thee idle.

3^{ly}. Thou ruinest thy Family by using unlawful and excessive Gaming: He that loveth Sport shall be a poor man, *Prov.* 21. 17. *Noceat empti dolor voluptas*; That Pleasure is a grand mischief that is bought with sorrow.

4^{ly}. Thou mayest rob thy Family by Suretyship: He that is Surety for a Stranger shall smart for it, *Prov.* 11. 15. *If for thy Friend, thou art snared*, *Prov.* 6. 2. Such an one is void of Understanding, *Prov.* 17. 18. *Be not thou one of them that strike hands, or of them that are sureties for debts*, *Prov.* 22. 26. *Least thou be forced to pay the whole, and receive no pledge for reward,*

reward, Prov. 20. 16. Chap. 27. 13.

5ly. Thou mayest rob thy Family by carelesness ; in not looking after thy Servants, thy Scock, thy Wares, thy Debts, and all other of thy Concerns ; *The Slothful is Brother to him that is a great Waster,* Prov. 18. 9.

6ly. Thou mayest rob thy Family by giving away thy Estate from thy Wife and Children, which thing the Lord doth not allow, Num. 27. 7, 10 11. Chap. 36. 9. For in so doing thou breakest this Commandment, and thou hast *denied the Faith, and art worse than an Infidel,* 1 Tim. 5. 8.

Lastly, A Man may rob himself and Family, by not allowing of them that which is necessary, or by taking away from nature that which is its proper due and right : Such a one is he, that *Solomon* saith *bereaveth his soul of Good,* Eccles. 4. 8. He that robeth himself and family of what is needful, *this is vanity and an evil disease,* Eccles. 6. 2. Moreover, a man may be said to rob another,

1st. When he shall sue for that which he hath no right at all to, yet by overpowering, and tedious, vexatious Suits, he wrestleth it out of the Defendants hands, and forceth him to yield it up full sore against Equity, Right and Conscience : Such doings is directly forbid by *St. Paul,* 1 Thes. 4. 6.

2ly. By moving of thy Neighbours Land-mark, Deut. 19. 14. Chap. 27. 17. Prov. 22. 28. Chap. 23. 10.

3ly. By marking and keeping of other Mens goods for their own, if it stray into their Grounds, or any other way come into their Custody, Job 24. 2.

4ly. By taking the Goods of Orphans, and never restoring of them, Job 24. 3. The Lord hath said he will be a swift Witness against such, Mal. 3. 5.

5ly. Lending moneys upon Pawns, and extorting of great Interest, or the loss of their Goods upon demand: *Extortioners shall not inherit the Kingdom of God, 1 Cor. 6. 10.*

6ly. By keeping those goods for their own that are left in their hands for the uses of Wills of the deceased, *Job. 24. 3, to 13.*

7ly. By keeping of the Goods that are lost, and not restoring of them, when they certainly know who is the right Owner of the same, *Levit. 6. 4.*

8ly. By unjust giving away any part of another Man's Estate, when it is committed to their Fidelity and Honesty, which may be many ways done: I will give you one Instance, in the lieu of many more; Suppose one Man sue another for that which he hath no right at all to, in a short time they do agree to bind themselves in a penalty of one thousand pounds to stand to the judgment of such a Man, or Men, upon full hearing, he or they condemn the innocent person to pay to him that is guilty (who sued unjustly) one hundred pounds, in this case the Arbitrators or Judges rob the poor innocent defender of one hundred pounds, besides all his charges, which he was in his own wrong unjustly forced unto.

9ly. In keeping all or any part of the wages of a Labourer, or Servants, *James 5. 4. Deut. 24. 14.*

10ly. In selling less than measure, or less than weight, or using of false weights, and false measures, *Deut. 15. 14, 15. A false ballance is an abomination to the Lord; Prov. 11. 1. Lev. 19. 36. Prov. 16. 11. Chap. 20. 10, 23.*

11ly. In putting that to their own use which is given to the use of others, *John 12. 6.*

12ly. By forestalling Markets, or withholding Corn, keeping it for a great price, when the poor want Bread,

Bread, *Job* 22. 7. *Job* 24. 10.

13ly. By selling bad Goods, coloured over, or counterfeited, and vouching it to be that which is good, nay, the very best, *Prov.* 21. 6, 7.

14ly. When Men by colour of Law shall make the Law as a Nose of Wax, to turn which way they please, to take away the right of the poor and innocent, *Deut.* 21. 9.

15ly. By exposing of other mens goods, on purpose to be taken away by another; when thou sawest a Thief, then thou consentedst with him, *Psal.* 50. 18, &c.

16ly. By Embezzling or making away of any mans goods that is committed to thy trust; so then, some rob by violence, others by malicious craft, some by fraudulent deceit and guile, others secretly conveying away of Mens Goods, what shall I say more: *Let him that hath stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth*, *Ephes.* 4. 28.

Ninthly. Thou shalt not bear false witness against thy Neighbour: This Evil may be committed fifteen several ways. As,

1st. By lying: It is most certain that this Sin cannot appear in any, against any, without committing this gross and capital Sin, or Breach of this commandment, which is so abominable in the eyes of the Lord, being one of the six things which the Lord doth hate, *Prov.* 6. 17. The Devil is the Father of Lies, *John* 8. 44. If thou art a Liar, thou art a Child of the Devil, *Lying lips are abomination to the Lord*, *Prov.* 12. 22. Let thy Prayer be with good David, *Deliver my soul, O Lord, from lying lips, and from a deceitful Tongue*, *Psal.* 120. 2. Remove from me the way of lying, *Psal.* 119. 29. David abhorr'd it,
fo

so that he saith, *He that telleth Lies shall not carry in my sight*, Psal. 101. 7. And again, *I hate them that regard lying*, Psal. 31. 6. *I hate and abhor lying*, Psal. 119. 163. *Ye shall not lye one to another*, Lev. 19. 11. nor yet unto the Lord, Acts 5. 4.

2ly. This Commandment may be broken by Deceivers and Hypocrites, some Men are so audacious and impudent, that they will carry themselves in a fair shew of love and friendship to their Neighbour, but a third person may make a full and ample discovery of their many cunning ways they have to vilifie and reproach their Neighbour, which he that is faithfull dareth not to do; but he that is false and deals in hypocrisie is so fool-hardy that he dareth to attempt to betray his Neighbour with deceit, *Prov. 14. 5, 25.*

3ly. This evil may be committed by publick slander: Which, saith Solomon, *He that uttereth a slander is a fool*, Prov. 10. 18. It was one of the abominable sins of Jerusalem, Ezek. 22. 9. *Take ye heed every one of his neighbour, and trust ye not in any Brother, for every brother will utterly supplant, and every Neighbour will walk with slanders*, Jer. 9. 4. Chap. 7. 6. Micah 7. 6.

4ly. This Sin may be committed by reporting of false Reports of thy Neighbour, *Thou shalt not receive a false report*, Exod. 23. 1. *Keep thee far from false matter*, Levit. 23. 7. *I heard the defaming of many, fear on every side, report, say they, and we will report it. All my Familiars watched for my baling, saying, peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him*, Jer. 20. 10.

5ly. This Commandment may be broken by evil speaking: *In the latter days some shall depart from the Faith, speaking lies in hypocrisie*, 1 Tim. 4. 1, 2.
Wandering

*Wandering from house to house, Tailors also, and busie-
bodies, speaking things that they ought not, 1 Tim. 5. 13.
Keep thy Tongue from evil, and thy lips from speaking guile,
Psal. 34. 13. Let Bitterness, and Wrath, and Anger,
and Clamour, and Evil-speaking be put away from you,
with all Malice, Ephes. 3. 1. Wherefore laying aside
all Malice, and all Guile, and Hypocrisie, and Envy,
and all Evil-speakings, 1 Pet. 2. 1.*

6ly. This Sin may be committed by false Accusations: This is one of the six things that the Lord hates, *Prov. 19. 6. A false witness shall perish, Prov. 21. 28. Not false Accusers, Tit. 2. 3. as Job's Friends, in whose Answers there remaineth Falshood, Job 4. 34.*

7ly. This Commandment may be broken by whispering: Saith David, *All that hate me whisper together against me, Psal. 41. 7. A froward man soweth strife, and a whisperer separateth chief friends, Prov. 16. 28. The words of a whisperer are as wounds, and they go down into the innermost parts of the belly, Prov. 18. 7. It is a right character of a wicked man, Rom. 1. 29. But where no whisper is, the strife ceaseth, Prov. 26. 20.*

8ly. You may transgress by Back-biting: This sin is so common a fault, that it is hardly minded, that many have committed this sin by speaking that which is true behind mens backs, when Truth is spoken to gain favour, or out of envy, as the Ziphites, 1 Sam. 23. 19. And Doeg against David, 1 Sam. 22. 9. Or as the Men that accused Daniel, Dan. 6. 13. Neither Truth nor Falshood ought to be spoken behind a mans back, if it tend to the hurt or damage of his Good Name, slandering of his person, or prejudicing of his Estate or Calling, but all such speaking ought to be with sparingness, vigilancy, great care, and true love, 1 Cor. 16. 14.

9ly. It may be broken by Scoffing and Jearing : Many a bad man will deliver a false Testimony against another in this evil manner, though manner and matter are largely forbid in Scripture, *Let no corrupt communication proceed out of your mouth*, Ephes. 4. 29. Col. 3. 8. *For evil communication corrupts good manners*, 1 Cor. 15. 33. *Let your yea be yea, and your nay be nay*, Mat. 5. 37. *Be ye not mockers*, Isa. 28. 22. *nor Scoffers*, 2 Pet. 3. 3. *nor do not use filthiness, foolish talking nor jesting*, Ephes. 5. 4. of this sort of people David greatly complains, Psal. 22. 7, 8. and *Jeremiah*, that he was a derision daily, Jer. 20. 7. 8. *Every one mocked him*, and he became the subject of their song, Lam. 3. 14. A good man sitteth not in the seat of the scornful, Psal. 1. 1. but his conversation is such as becometh the Gospel of Christ, Phil. 1. 27.

10ly. This Commandment is broken by Perjury : *Ye shall not swear falsely*, Levit. 19. 12. *I, saith the Lord, will be a swift witness against false Swearers*, Mal. 3. 5. *Every one that sweareth falsely shall be cut off*, Zach. 5. 3, 4. *If any one make a covenant or vow, and break the same himself*, 2 Chron. 36. 13. Or as *Samson* did, by shewing *Dalilah* where his great strength lay, by it he broke his vow of a *Nazarite*, Numb. 6. 5. Know this, that breaking of Vows and Covenants, the Scripture calls false swearing, *Hosea* 10. 4. *Ezek.* 17. 15, 16. And by perjury our Lives are not safe, but always in jeopardy ; our Liberties are infringed, and always in danger, our Estates are not our own, being always subject to the malice of perjured Persons ; besides, it is a grand abuse, and great affront to the dignity of the Name of the most high, it roots out all moral duty in them that use it, it undermines the Christian Religion, & greatly abuseth the Magistrate, and condemneth justice

justice and mercy, and taketh away all security from all persons, and by it they renounce the divine omnipotency, and bring themselves under an high degree of Atheism, and the Sentence of Eternal Punishment, *Mal.* 3. 5. *Prov.* 6. 19. *Chap.* 19. 5. *Chap.* 21. 28.

11ly. It may be broken by passing of rash and false judgment, *Mat.* 7. 1. We ought to enquire into all the Circumstances of a matter before we pass Sentence, *Deut.* 1. 16. and then to be very sparing, without prejudice, *Prov.* 27. 4. or slander, *Psal.* 101. 5. *Fer.* 9. 4.

12ly. It may be broken by false Letters forged, *Fer.* 25. 25, 29. by scandalous books, or infamous Libels, or false Records, *Ezra* 4. 19.

13ly. This Command may be broken by Tatlers, which walk about with Tales, *Levit.* 19. 16. *1 Tim.* 5. 13. *Prov.* 11. 19. *Chap.* 18. 8. *Chap.* 20. 19. *Chap.* 26. 22. *Ezek.* 22. 9.

14ly. It may be broken by those who make it their business privately to abuse men without a cause, *Him that privately slandereth his Neighbour, him will I cut off*, *Psal.* 101. 5.

15ly. This Commandment may be broken by misconstruing of mens words, and giving forth another meaning than they intended when they spoke them, *Job* 23. 3.

Tenthly, *Tou shalt not covet*, &c. The Root **וַאֲבִי** of whence Covetousness is derived, signifieth,

1st. *Solent homines avari*, He or she that is accustomed to be greedy.

2ly. *Defraudavit*, He that taketh away the profit of another by guile.

3ly. *Complevit*, He that filleth up his Desires to the top.

4ly. *Scalpo*, To scratch, scrape, to rake together.

5ly. *Sancis*,

5ly. *Saucio*, To hurt or wound : They that are covetuous, do not only hurt and wound others whole goods and lives they take away, but they pierce themselves through with many sorrows, *1 Tim. 16. 10.* The Covetous Man is called *φιλάργυρος*, *Luke 16. 14.* *Amator pecunie*, one that loveth Money, Which is the root of all evil : This Commandment forbids the least motion of the heart, in consenting to desire after the least thing that is our Neighbours, without his free consent, as not to ask nor desire any thing that is not properly ours, is it not out of Covetousness that the Riotous and Prodigals get what they car, and how, and study how to bestow all on their concupiscible lusts ; and the Usurer extorteth great, excessive interest of the poor, by its instigations ; the Adulterer brayeth after his Neighbours Wife, and the Landlord raketh his poor industrious Tennant ; by it Neighbours trespass one another, and go to law in hopes of reward ; by it Brethren fall out, each one desiring his Brothers right. It is Covetousness makes Masters and Dames of Families to be over eager, up early and late, to be too sparing and pinching in necessary provision for their Families, and to be fierce, mistrustful, outrageous, harsh, ridged, over-greedy, discontented, often chaffing at, and chiding with their Children and Servants, oppressing, over-tormiling them, letting them have no time to serve the Lord, or if they have a little time, they are so over-wearied with labour, that their bodies and senses are both asleep, and their sacrifice at best is but blind and lame, *Mal. 1. 7, 8.* It is covetousness that makes Children and Servants to plot and contrive how they may pilfer, imbezzle, steal, take and dispose of their Fathers and Masters goods, and employ them to their own use ; and it instigates a poor Labourer to take that many times which is

none of his own, which doings teacheth his Children
 to steal; it is Covetousness that makes some Mini-
 sters act like *Elie's* Sons, 1 *Sam.* 2. 18. sets them to
 buying and selling of livings, to act *Simony*, *Acts* 8.
 18. And to make Merchandise of Men, 2 *Pet.* 2.
 3. And forsake their flock for larger benefits; and
 'tis covetousness that makes the people to oppress
 their Ministers, leaving of them to the cares of this
 world, and not allowing them a competent and
 comfortable maintenance, but let their Wives and
 Children after their decease be exposed to want and
 poverty; by it the Judges judge for reward, *Micah*
 7. 3. *Zeph.* 3. 3. by it the Magistrates cease to do
 justice, and grind the face of the poor, *Isa.* 3. 14,
 15. and the Lawyer pleads for hire, *Ezra* 4. 4, 5.
Nehem. 6. 13. by it Causes are mispleaded and de-
 layed, yea, moved from one Court to another, wit-
 nesses are suborned, evidences counterfeited, wri-
 tings forged, wills concealed, and the like; by it
 Statesmen ease themselves, and lay heavy Burthens
 on other Mens shoulders, *Mat.* 23. 4. *Luke* 11.
 46. It maketh the Physitian take more care of the
 Payment of his large Bill than of his Patients health,
 and the Soldier to venture his life for Honour and
 Plunder, it maketh the Mariner and Merchant to
 venture their all, to the gaining and obtaining of pri-
 zes unjustly, and Stewards, Bailiffs and Officers of
 trust, to sacrifice their Oaths and Honesty; it makes
 Pirates and Thieves to rob by Sea and Land, and
 Gamesters to get what they can by cheating; it makes
 Tradesmen to lie, deceive, defraud, couzen and
 cheat, and others to commit all manner of Villany,
 and what not: What shall I say more? *Thou shalt*
not covet:

1st. Because these abovesaid Evils, with many
 more attend it, *John* 12. 6. *Jesh.* 7. 21.

2^{ly}. Be-

2ly. Because there is a woe pronounced against it in these six several Scriptures, *Isa.* 5. 8. *Hab.* 2. 9. *Micah* 2. 1, 2. *Isa.* 10. 1, 2. *Jer.* 22. 13. *Ezek.* 34. 2, 3.

3ly. Because Riches when so gotten bring no peace; but Terror of Conscience, *Ezek.* 13. 10.

4ly. Because they that possess ill gotten goods, it consumeth, none can tell how, *James* 5. 2, 3.

5ly. Because they do not only consume, but flee away, *Prov.* 23. 5.

6ly. Because Covetousness is Idolatry, *Col.* 3. 5. The Covetous Man makes his riches his God, and places his happiness in his substance, *Luke* 12. 15, to 20.

7ly. Because ~~it~~ ^{it} is the root of all evil, and causeth them that use it to err from the faith, *1 Tim.* 6. 10.

8ly. Because the Lord abhorreth the Covetous Person, *Psalms* 10. 3.

9ly. Because by hating of Covetousness our days are prolonged, *Prov.* 28. 16.

10ly. Because no covetous Man shall inherit the kingdom of God, *1 Cor.* 6. 10. I shall give you some Scripture-Marks of a Covetous Man, and pass it. And,

1st. They grasp and take what they cover, *Josua* 7. 21.

2ly. They take fields by violence, *Micah* 2. 2.

3ly. Their heart runs after it, *Ezek.* 33. 31. *Psalms* 62. 10.

4ly. They take Bribes, *1 Sam.* 8. 3. *Deut.* 16. 19. *Exod.* 23. 8.

5ly. They are greedy of gain, *Prov.* 1. 19.

6ly. They are never satisfied with silver, *Eccles.* 5.

10.

7ly. They

7ly. They enlarge their Desires, still crying, Give, Give, *Hosea* 4. 18. *Hab.* 2. 5.

8ly. They serve unrighteous Mammon, *Mat.* 6.

24.

9ly. They mind earthly things, *Phil.* 3. 19.

10ly. They love the wages of Unrighteousness, *2 Pet.* 2. 15.

11ly. They withhold more then is meet, *Prov.*

11. 24.

12ly. They give sparing and grudgingly, *2 Cor.* 9. 6.

13ly. They trust in their Riches, *Prov.* 11. 28.

1 Tim. 6. 17.

14ly. They think gain to be Godliness, *1 Tim.* 5.

5.

15ly. They deal falsly for gain, *Fer.* 8. 10.

16ly. They make Gold their hope, *Job* 31. 24.

17ly. They keep back part of the Wages of the Labourer, *Fer.* 22. 13. *James* 5. 4.

18ly. They love abundance with increase, *Eccles.*

5. 10.

19ly. They will shed blood for gain, *Fer.* 22. 17. *Prov.* 1. 19, 20.

20ly. They oppress the poor, *Job* 20. 19. *James* 2. 6. *Eccles.* 5. 8.

21ly. They shut up the bowels of compassion towards them that are in need, *1 John* 3. 17. *Let your conversation be without covetousness, and be content with such things as ye have;* *Heb.* 13. 5. yet you may covet earnestly spiritual gifts, *1 Cor.* 12. 31. yea, desire and seek after them, *1 Cor.* 14. 1.

36 Direction is, Be often stirring up your Children to hear the preaching of the Word, with such diligence, that they may give you a good account of every Sermon, immediately after the hearing thereof. *My son, keep thy Fathers Commandment, and forsake not the*

the law of thy Mother, bind them continually upon thy heart, and tye them about thy neck, when thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou wakest it shall talk with thee, for the Commandment is a lamp, and the law is a light, and reproofs of instruction are the way of life, Prov. 6. 20, to 24. These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy Children, Deut. 6. 6, 7. Hear the instruction of thy Father, and be wise, Prov. 1. 8. Ch. 13. 1.

37 Direction is, Teach your Children to pay to every one their due, that they may carry themselves in a civil, sober, decent and Christian manner towards all people, of all Ranks, Degrees and Qualities whatsoever: Render therefore to all their dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour, Rom. 13. 7. in honour preferring one another, Rom. 12. 10. Let the elder that ruleth well be counted worthy of double honour, 1 Tim. 5. 17. Honour all Men, 1 Pet. 2. 17. Let as many servants as are under the yoke, count their Masters worthy of all Honour, 1 Tim. 6. 1. And not irreverently, as some impudent people do, to come into their Fathers, or Masters presence, yea, into the Kings Courts, in the presence of Magistrates, without bowing their Bodies, 2 Kings 1. 13. 1 Kings 1. 16. Gen. 42. 6. Gen. 33. 6, 7. or so much as uncovering their heads, or wagging their hats, because the three Children, Dan. 3. 21. were cast into the Furnace with their Hats on, they think it not lawful to pull off their Hats to any.

1st. The Scripture does not express any thing, when they came into the presence of the King, whether they were covered or not, but in that time they did Obeisance one to another, is evident, Dan. 2. 46. 6. 21. 8. 17.

2^{ly}. It

24y. It does not appear that they came into the Kings presence covered, for that which is expressed is a forced thing, they were bound in their Coats, their Hosen, and their Hats: Their Coats were Mantles, or short kind of Cloaks to keep off the Sun, and let in the Air to their Bodies, their Hosen were Slops, or long, loose breeches, their Hats were Turbants, (not one jot like our Hats) they were made of Linnen like a Sash, its use was to tie about their head in bad weather; in wind and cold to spread and cover all parts of the body, it being as large as a winding sheet; it being tied about their waste it served for a Girdle. Neither will Christ's words excuse these Men, which saith, *How can ye believe, which receive Honour one of another*, John 5. 44. There is a vast distance between Humility and Arrogancy, we ought not to be so arrogant as to love and delight in the honour and praise of men, *John 12. 43.* But we ought to be so humble, as to render to all persons due honour and respect, *1 Pet. 2. 17.* Let each esteem others better than themselves, *Phil. 2. 3.* Also you must be careful to pay to every one their just due, they are wicked which borrow and pay not again, *Psal. 37. 21.* Christ allows the paying of Tribute, *Mat. 22. 21.* pays tribute himself, and works a Miracle to do it, *Mat. 17, to 27.*

38 Direction is, Teach your Children to avoid, shun and oppose that general received and overspreading sinful Doctrine, or Dogmatical Sentiment, viz. That Justification is by Works; as tho' the sprinkling of a little Water in a Childs Face, in the Name of the Deity, did make an unregenerate Sinner a true Convert, and bring it into a state of justification; which work so acted and done I could never find, nor yet be informed by any, that
Christ

Christ or his Apostles did ever leave any Precept or President for the so doing, and therefore it is an Innovation of Men, and largely forbidden in the Scriptures, *Mat.* 15. 9. *Col.* 2. 21, 22. *Josh.* 1. 7. *Deut.* 12. 32. *Jer.* 7. 31. *Deut.* 4. 2. *Jer.* 19. 5. *Prov.* 30. 6. *Revel.* 22. 18, 19. Secondly, Is not the blessing in those that were Excommunicated for Trifles? I do not find in Scripture that any ought to be Excommunicated, but for Impenitency in notorious and criminal Facts, *Mat.* 18. 17. *2 Thes.* 3. 14. *1 Cor.* 5. 5. 9. 13. *1 Tim.* 1. 19, 20. Let me add here a word or two concerning Justification. The real causes of Justification are these: 1st. The efficient cause is God's free-grace, *Rom.* 3. 24. 2^{ly}. The meritorious cause is the Blood of Christ, *Rom.* 5. 9. 3^{ly}. The material cause is Christ's active and passive obedience, *Rom.* 5. 19. 4^{ly}. The formal cause is the imputation of Christ's righteousness, *Rom.* 4. 6. 5^{ly}. The instrumental cause by which it is applied. is Faith. *Rom.* 5. 1. 6^{ly}. The final cause is, 1st. The glory of God, *Rom.* 5. 2. And, 2^{ly}. Mans Salvation, *Ephes.* 1. 11. but where good works have any place as a cause of justification, I find not, for they do certainly flow from Faith, and are the fruits and effects of true Faith. 1st. What is not of Faith is sin, *Rom.* 14. 23. 2^{ly}. Without faith it is impossible to please God, *Heb.* 11. 6. 3^{ly}. Man is united to Christ by Faith, and by it its fruits appears, *Col.* 1. 4, 6. 4^{ly}. As Men cannot gather grapes of thorns, or figs of thistles, *Mat.* 7. 16. So those works cannot be good that do not spring from a good root, viz. True Faith and Union with Christ.

39 Direction is, When your Children are come to years, you ought to take care of their being disposed in Marriage, and that in that seasonable and due time, as you find their natural inclinations prompt them to and require it.

1st.

1st. See and know that they have Natural Love to them that you would marry them to : If Love be wanting on either side, they are betrayed into a multitude of evils, which all the Gold of *Ophir* cannot repair, also see that they choose such as are equal to their degree and quality, if they are too high above them, they will be apt to slight them, if below them, to discredit them, if too old, the love of youth (from such) is apt to vanish ; also choose such, if possible, that truly fear the Lord ; Vertue, Piety and Honesty are far better than all the Carriage, Breeding, Beauty and Riches in this World. *Favour is deceitful, and Beauty is vain, but a woman that feareth the Lord, she shall be praised, Prov. 31. 30.*

40 Direction is, You that have Estates, (as there is few but have little or much) let me advise and direct you to settle your Estates in good time ; as it is too late to repent when the door of mercy is shut, so many times it is too late to settle your Estates when you come to a dying bed, you will have enough to do then to go through that painful Task, more especially if you have not made your calling and election sure, 2 *Per. 1. 10.* Good *Hezekiah* was ordered to set his house in order, *Isa. 38. 1.* *Abraham* settled his Estate, *Gen. 25. 5, 6.* The exactest rule that I do find in all the Scripture to this purpose is that in *Deut. 21. 17.* Where the Lord saith, *The eldest shall have a double portion ;* that is, If a Man have five Children, he shall divide his Estate into six equal parts, and the eldest Son shall have two parts, and the other four shall have each one his equal part, how or when this Law was abrogated I do not find. I leave it in all these forty Rules to you, to make the best use of the whole in your daily practice, as you will answer it in the great day of account. And now I come to the ———

2d. Doct. Which I intend to be very brief in, which is, *That if Parents have real affections for their Children, they will use the best means possible to keep them from sin, they will not provoke them to it: This Subject is enough to fill a whole Volume.*

1st. *To shew you how many ways people may sin, And*

2ly. *To set forth who they are that the Scripture calls Sinners.*

3ly. *To discover the nature of sin.*

4ly. *To let you understand the danger of sin.*

5ly. *To discover the Remedies, as Helps against sin.*

6ly. *To let you know the fruits and effects of sin.*

7ly. *To pen down the Scripture-Marks to know a sinner by.*

8ly. *To shew the degrees of sin.*

9ly. *To shew how the Lord does many times punish for sin in this life as well as in the life to come.*

10ly. *To mind you of the benefit that does ensue by avoiding of sin. But I must leave these things to be amplified in your daily Meditation, as you read the Scriptures of Truth, and in short give you a reason or two to prove, that Parents love is manifest by keeping their Children from sin.*

Reason 1. Parents if they know any thing at all, know that sin is a transgression of the Law, and by it the Lord is offended with them that break his Commandments, *He that keepeth the whole Law, and offends in one point, is guilty of all,* James 2. 10. *Who-soever committeth sin, transgresseth the Law, for sin is a transgression of the Law,* 1 John 3. 4. Parents knowing this, if they love their Children, they will keep them from sin, if possible.

Reason 2. Parents know that the wages of sin is death, Rom. 6. 23. not only the death of the Body, but the second Death, or the eternal depravation of the Soul from Eternal Happiness, and sentenced

to eternal wrath, *Mat. 25. 41.* I pass to the Third Doctrine, which is,

Doct. 3. *That they that are true Christians indeed, have such entire love to their Childrens Souls, that they will use all means possible to nurture them up in the right way of the Lord :* This Doctrine seems to be one perfect Character of a Christian, and it naturally ariseth from the Text, *viz. Bring them up in the nurture and admonition of the Lord.* The

1st. Reason is, Because Parents know, that if the Soul be eternally lost, there is no recovering of it again: *There is a great gulf fixed, Luke 16. 26.* 'Tis the eternal decree of the Lord, that none can pass it, none can enter in when the door is shut, *Mat. 25. 10.*

2^d. Reason is, Because Nurture and Instruction is the way to eternal Life, *This is life eternal to know thee (saith Christ) the only true God, and Jesus Christ whom thou hast sent, John 17. 3.* As,

1st. To know him in his Titles, *John 1. 5, 14, 29, 45, 49, 51.*

2^{ly}. To know him in his Nature, *Rom. 1. 3. Acts 13. 23. Gal. 4. 4.*

3^{ly}. To know him in his Attributes, as he is all Wisdom, Justice, Life, Light, Mercy, Power, Majesty, Immortality, Incomprehensible and Immutable, *1 Cor. 1. 24. John 1. 4. Mat. 28. 18. 1 Tim. 6. 16. James 1. 17.*

4^{ly}. To know Christ in his Person, in his Excellencies; and in his Offices, as, 1st. King, *1 Tim. 6. 15.* 2^{ly}. Priest, *Heb. 7. 21.* 3^{ly}. Prophet, *Acts 3. 22, 23.*

5^{ly}. To know him in his Promises, *John 14. 16. Mark 10. 29, 30.*

6^{ly}. To know him in his Conception and Birth, *Mat. 1. 20, 25.*

7^{ly}. To

7ly. To know him in his Life and Doctrine, *Acts* 10. 38.

8ly. To know him in his Death, *2 Cor.* 5. 15. *Heb.* 2. 9. *Rom.* 5. 10.

9ly. To know him in his Resurrection, *Rom.* 8. 11. *1 Cor.* 15. 14, 20.

10ly. To know him in his Ascension, *John* 3. 13. *Acts* 1. 11. *Eph.* 4. 9, 10.

11ly. To know him in his Glorification, *Mat.* 25. 31. *John* 17. 5.

12ly. To know him in his infinite and special Love, *John* 3. 16. *Mark* 16. 15.

13ly. To know him in our hearts by Faith, *Eph.* 3. 17. *2 Cor.* 13. 5.

This is a Work that is not truly attained to, but by Nurture and wholesome Instruction, and God's gracious Inspiration, *Rom.* 10. 17. And it requireth great labour, diligence and care.

3d. Reason is, Because Nurture and Instruction in the right way of the Lord, is a thing that is hard to be attained. As,

1st. All the promises of the Gospel are spiritual, and they that embrace the Gospel must be spiritual men, *1 Pet.* 2. 5. *John* 15. 19.

2ly. The Doctrine of the Gospel holds forth a state of self-denial, *Luke* 14. 26.

3ly. The way of truth is a way of of Persecution, either in word or deed, *2 Tim.* 3. 12.

4ly. In spiritual Communion all true Believers must separate from sinners, *Jer.* 51. 6. *Isa.* 52. 11. *2 Cor.* 6. 17. *Revel.* 18. 4. *John* 15. 19.

5ly. There is required great diligence, in that there are so many voices in the World, and all conclude themselves in the truth, that a person that will find the right way, had need as *Paul* saith, To prove all things, but let them remember, to hold fast that which

is good, 1 Thel. 5. 21. That Doctrine which is according to the commands of Christ, the practice of the Apostles, and that in which all the first Churches were constituted must needs be the truth, and no other.

4th. Reason is, Because, *He that believeth, and walketh in the way of the Lord with a perfect heart, shall be by Christ made free from the law of sin and death,* Rom. 8. 2. *He that is in Christ is a new Creature,* 2 Cor. 5. 17. Parents if they truly love their Children, will endeavour their conversion.

5th. Reason is, Because *all the promises in the Gospel do belong to those that believe and walk uprightly, in the right way of the Lord : All is yours,* saith St. Paul, 1 Cor. 3. 22. I must not travel any further in this large field, but pass to the fourth Doctrine, which is,

The Second Part.

Wherein the Duty of Children to God and their Parents is opened.

4th. Doct. *That Children ought to yield obedience to all their Parents commands in the Lord, with holy Reverence, Honour and Zeal.*

If in our Text Parents are commanded to bring up their Children, (as is plain) *in the nurture and admonition of the Lord* : Then it is most certain, that those Children are Rebels if they do not obey, and this Obedience must be performed according to the best Rule or Rules prescribed in the Holy Scriptures. And they are these two :

1st. *What*

First, *What they must not do to their Parents.*

Secondly, *What they must do to and for their Parents.*
But,

First, *What you must not do to your Parents:* You must not do any thing that doth withdraw and withhold from them that Honour, or diminish their Dignity, nor that holdeth you back from Love, Reverence, Obedience and Thankfulness, or that which doth seem to lessen their Authority. And therefore,

1st. You must not mock at them, when they command you to do that which is lawful and right; you must not scornfully imitate their words, nor their Gestures, Looks or Carriages, least the Lord be offended with you, as he was with those Children 2 Kings 2. 23. who by two Bears slew forty two of them. *Job* counts Mockage a great Provocation, *Job* 17. 2. As Parents are commanded not to provoke their Children, so likewise by Childrens wicked Carriages Parents may be provoked several ways, as you will find these Negative Precepts do declare and confirm, *The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pluck it out, and the young Eagles shall eat it*, Prov. 30. 17. *Jeremiab* enters his complaint to the Lord, very Pathetically saying, *Every one mocketh me*, Jer. 20. 7. 'Tis a grievous sin in the sight of God, and a great offence to Man, therefore do not use it at all to any, least thou forget thy self, and use it to thy Parents, and so thou provoke them, and offend the Lord, *Job* 21. 17.

2^d. *Direction* is, You must not revile or reproach your Parents: He that revileth his Father or Mother shall surely be put to death, *Exod* 21. 17. Thou shalt not revile the Gods, nor curse the Rulers of thy People, *Exod.* 22. 28. *Margin, Judges,*
Hebrew

Hebrew, **לֹא תִקְלֵל אֲבוֹתֶיךָ** *Dij's non detrahes*, Thou shalt not report ill against the mighties ; that is, they that have Power and Authority over thee ; *Magistratus ne execrator*, Thou shalt not be he that curseth the Magistrate, that is, the Powers that rule over thee : *He that wasteth his Father, and chaseth away his Mother, is a Son that causeth shame, and bringeth reproach*, Prov. 19. 26. St. Paul saith, *That no Revilers shall inherit the Kingdom of God*, 1 Cor. 6. 10. Therefore have a care, and do not speak slighting and deriding Words to thy Parents, nor of or to any person, of what Rank, Degree or Quality whatsoever.

3d. Direction is, You must not curse your Parents : *For every one that curseth his Father or Mother, shall surely be put to death*, Levit. 20. 9. *He that curseth his Father or Mother, his lamp shall be put out in obscurity*, Prov. 20. 20. *He that curseth his Father or Mother, let him dye the death*, Mat. 15. 4. Mark 7. 10. Prov. 30. 11. As you must not curse them in words, so you must not curse them so much as in your Hearts or Thoughts, Eccles. 10. 20. *For the Lord seeth and knoweth the Heart*, and all its purposes, intents and imaginations ; *for all things are naked before him with whom we have to do*, Heb. 4. 13.

4th. Direction is, You must not set light by your Parents : *Cursed is he that setteth light by his Father, or his Mother, and all the people shall say Amen*, Deut. 27. 16. The Prophet Ezekiel reckons it up among the sins of Jerusalem, in that Catalogue, Ezek. 22. 7. *In thee, (saith he) have they set light by Father and Mother* : For which sins the Lord was so much offended, that he threatens them with Captivity and Destruction, Ezek. 22. 15, 16. The Commandment saith, *Honour thy Father and thy Mother* ; But he that setteth light by them, as not to regard them, does no

part of Honour to them, and so by it become:h a Transgressor against God and his Parents.

5th. Direction is, You must not despise them when poor or old : *Joseph*, who was then a Ruler in *Egypt*, when his Father came to him, who was old, blind, and poor too in respect to *Joseph*, who was the next Man to the King, yet it is said, *He bowed himself with his face to the ground, and fell on his neck*, (as their manner was) and wept, Gen. 46. 29. 48. 12. So far was *Joseph* from despising his Father, though he did sustain him and his in Poverty and Necessity, that he shews him great Tokens of Honour ; saith the Wise Man, *Hearken to thy Father that begat thee, and despise not thy Mother when she is old*, Prov. 23. 22. Also he counts him a Fool that despiseth his Fathers Instruction, Prov. 15. 5. And a foolish Son despiseth his Mother, Prov. 15. 20. Therefore despise them not, and be wise.

6th. Direction is, Thou must not stain their Innocency, by thy unjust, uneven and wicked Walking : The Lord took so much care that Parents should not be stained with their Childrens sins, that he gives it in charge, that if the Daughter of a Priest prophaned her Father by whoredom, she should be burnt with fire, Levit. 21. 9. They that stain themselves by Murder, shall dye, Deut. 19. 13. The rebellious and stubborn are to be stoned to death, Deut. 21. 21. Therefore walk in Innocency all thy days, Phil. 2.

7th. Direction is, Thou must not smite nor prosecute them : He that smiteth his Father or his Mother, shall surely be put to death, Exod. 21. 15. in the latter days our Lord foretold, that the Wickedness of some would be so great, that they would not only rise up against their Parents, But they would cause them to be put to death, Mat. 10. 20. Absolom that went about

to persecute his Father David, *was hinged in an Oak*, as not being fit for Heaven, nor yet to live on Earth, *2 Sam. 18. 9.* Therefore Children have a care of Rebellion and Persecution, least the Lord take you away, as he did *Absolom.*

8th. Direction is, You must not use so much as any *shew* of revenge, if you think you are wronged : You must not harbour such a thought in your breast, it may be it is an Instigation of Satan to tempt you to evil, or what is done is done on purpose to prove you, whether you have any grace in your Hearts or no. *Avenge not your selves, but rather give place unto wrath, Vengeance is mine (saith the Lord) I will repay it, Rom. 12. 19.*

9th. Direction is, You must not use any slighting Expressions, neither of them nor to them, nor yet slander them : If he that uttereth a slander is a fool ; (as the Wise Man saith) *Prov. 10. 18.* What shall he be counted that is the first framer thereof : Children should always count their Parents much better than themselves, which if they did, there would be then no ground to slight and reproach them ; *A Wise Son maketh a glad Father, Prov. 15. 20. Then he that slighteth, laugheth at, and reproacheth his Parents, is but a fool, and a Capital Sinner.*

10th Direction is, You must not, (if your Parents are wicked) follow them in evil Examples : It is recorded to the everlasting shame of many of the Kings of Israel and Judah, how they followed the evil Examples of their wicked Parents, *2 Kings 21. 4.* in Idolatry, and other grievous, crying Sins, as you may read at large in the two Books of the *Kings and Chronicles.*

11th. Direction is, Thou must not steal from thy Parents, nor pourver away their Goods, nor like the Drone Bee, to wast and consume thy Parents

Estate: *Whoſo robbeth his Father or his Mother, and ſaith it is no tranſgreſſion, the ſame is a Companion of a deſtroyer, Prov. 28. 24. He that waſteth his Father, and chaſeth away his Mother, is a Son that cauſeth ſhame, and bringeth reproach, Prov. 19. 26. Therefore let him that hath ſtole, ſteal no more, Ephel. 4. 28.*

12th. Direction is, Thou muſt not follow thy Parents in any kind of Sedition, Hereſie, Schiſm, Superſtition, falſe Doctrine, or Idolatry. if thou know it ſo to be by the plain words of Scripture, but thou muſt avoid it, and perſwade thy Parents to turn from it: In this caſe it is far better to obey God rather than Man. Now in the ſecond place I come to the poſitive Rules, to ſhew you what you muſt do: And,

1ſt. Direction is, Thou muſt ſtand in fear of them; this is a poſitive command, *Ye ſhall fear every man his Father and his Mother, Levit. 19. 3.* He that fear-eth them not, will never do them any honour; he that truly ſtandeth in fear of his Parents, how doth he ſeek all means, and uſe all ways poſſible to pleaſe them?

2d. Direction is, You muſt do your beſt endeavour to hide your Parents faults. Children may ſee many groſs faulrs in their Parents, which they themſelves ought not to mind to be ſuch; they ought not to diſcover it; but as *Shem* and *Japhet*, hide their Fathers nakedneſs, if poſſible, *Gen. 9. 23.* It is one way to oblige their Parents to love them at all times, and in all places.

3d. Direction is, You muſt do your duty, in all ſervice of honour: Such is the *fiſth Commandment*, and the firſt with promiſe, *Ephel. 6. 2.* You muſt honour them, by ſhewing them all reverence, both in word and carriage, that occaſion, opportunity, time, place, matter and manner doth require and permit, *Deut. 5. 16.*

4th. Thou must rife up at their prefence, when they pafs by you, and bow when you meet them in the Streets, *Levit. 19. 32. Thou fhalt rife up before the hoary head, and honour the face of the old man, and fear thy God.* It is a pofitive command, King Solomon rofe from his Throne to meet Bathſheba his mother, coming to him, *1 Kings 2. 19. Abraham ſtood up, and bowed himſelf to the people of the Land, Gen. 23. 7.* Haman was greatly offended with Mordecai, becauſe he did not rife up before him as he paſſed by, *Eſther 5. 9.* Job expreſſeth his admirable honour in his proſperity, ſaith, *The young men ſaw me, and hid themſelves, and the aged aroſe and ſtood up; the Princes refrained their talking, and the Nobles held their peace, Job 29. 8, 9, 10. Her children riſe up and call her bleſſed, Prov. 31. 28.*

5th. You muſt bow at their prefence when they come to you, or you go to them; when you deliver any thing to them, or take any thing of them; when they ſpeak to you, or you to them; when they paſs by you, or you paſs by them. *The Sons of the Prophets came to meet Eliſha, and bowed themſelves to the ground before him, 2 Kings 2. 15. Jacob bowed to Eſau ſeven times, (after his long exile) Gen. 33. 3. Jacob's Hand maidens and their Children, as alſo Leah and Rachel, and their Children, when they met Eſau, bowed themſelves before him, Gen. 33. 6, 7. Joſeph bowed to Jacob, Gen. 48. 12. David to Saul, 1 Sam. 24. 8. Saul to Samuel's Emblem, 1 Sam. 28. 14. Mephiboſeth bowed to David, 2 Sam. 9. 8. So did Joab, 2 Sam. 14. 22. So did Abſolom, 2 Sam. 14. 33. Cuſhi bowed to Joab, 2 Sam. 18. 21. Araunah bowed to David, 2 Sam. 24. 20. or Ornan, 1 Chron. 21. 21. Nathan bowed to David, 1 Kings 1. 23. Adonijah bowed to Solomon, 1 Kings 1. 53. Solomon bowed himſelf to his Mother, 1 Kings 2. 19. Joſeph's*

ten brethren bowed themselves to him, *Gen. 43. 28.* What an odious thing is it, to see Children shew no respect nor reverence to their natural Father? and more odious to see Members of Churches to shew no respect nor reverence to their Pastors, who are their Spiritual Fathers; nay, more, they are Ambassadors of Christ, whose person they represent, 'tis a dishonour therefore done to Christ. They that deserve *double honour* from them, have perhaps not *single honour* shewed them, but upon every small occasion of offence, some carry it to them in an irreverent manner, to their shame, and shame of Religion. The Scripture is very full of civil Obeisance, of all sorts of persons to their superiours; but those men that disown the Scriptures to be the Word of God, and the Rule for a Christians Faith and Practice, may not only deny *tribute to whom tribute is due, honour to whom honour, and fear to whom fear*, but any Command, what they please, and deny that which is recorded, tho' never so plain in the Holy Scriptures of Truth, *Dan. 10. 21. Rom. 13. 7.*

6th. Therefore you must shew all Christian-like reverence to your Parents; true reverence is an inward work of the mind, and appeareth in all good deportment and carriage of the body towards them to whom we shew due respect; we ought so behave our selves with all humility and observance possible, in outward decent behaviour: (Saith *St. Paul*) *We have had fathers of our flesh, which corrected us, and we gave them reverence, Heb. 12. 9.* We are commanded to give an answer of the hope that is in us, with reverence, *1 Pet. 3. 15. Mephibosheth fell on his face before David, and did reverence, 2 Sam. 9. 6. And Bathsheba bowed with her face to the earth, and did reverence to the King, and*

and said, let my lord King David live for ever, 1 Kings
1. 31. 1st. She bowed very low. 2^{dly}. She did
reverence. 3^{dly}. She gives him his true Title, (King.)
4^{thly}. She adds his proper name to his Title. 5^{thly}.
She complements him to an high degree, let my Lord
King David. 6^{thly}. She shews how much she ho-
nours and reverences him, by desiring his perpetu-
al being; Vivat Rex in seculum: How can the En-
thusiasts of our time read this place (and such like
Scriptures) but that they must conclude comple-
mental acts and expressions are lawful; since it is
there recorded, either for her praise, or our ex-
ample, as appears by the Apostles words, 2 Tim.
3. 16. Sarah obeyed Abraham, calling him Lord, 1 Pet.
3. 6. If we ought to rise up before our betters,
and bow to them, as is evident, then to shew our
reverence, as the manner of our Country is, to
stand uncovered, to give them their proper Titles,
as Sir, And it please your Worship, your Honour, your
Highbness, your Majesty, or the like; to stop, and
do obeisance to any of our Superiours when we
meet them, and to give them the upper hand in
standing, sitting or walking; to be humble and
tractible to and before all our betters, in all mo-
derate and civil, complimentary Ceremonies; then,
as the Apostle saith, we do shew honour to whom ho-
nour is due, fear to whom fear, Rom. 13. 7. in so do-
ing, we do our civil duty in part, each one in our
proper places.

7th. You must help them in such their neces-
sities, and afford all accommodations you are able,
as they stand in need of; saith St. Paul, If any Wi-
dows have Children or Nephews, let them learn to shew
pity at home, and to requite their Parents, 1 Tim. 5. 4.
For it is good and acceptable to God. This rule good
Joseph observes to his poor, distressed Father, in

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the midst of famine, though he himself were the second man in *Egypt*, *Gen.* 47. 12. Thou oughtest to nourish thy Parents when they are poor.

First, Because of them, next to God, thou hadst thy first being.

Secondly, They preserved and nourished thee, when thou couldst not help thy self.

3. Their pains, fears, charges and cares for thee were many and great, in bringing thee up, for which thou canst never recompence them enough. Our Lord greatly blames them that did what they did to their Parents, by way of gift, and not out of filial duty or love, as being transgressors of the *fifth Commandment*, *Matth.* 15. 5, 6. If those proud Pharisees are charged with rejecting of the Commandment of God, by relieving their Parents by way of gift, and not by way of duty, or out of filial obedience, what may be said of those who when their Parents are poor, low, aged, weak, and not able to subsist, that do not supply their wants, and relieve them; but instead thereof, look over them, and by them, and will neither send them relief, nor come at them at all, to assist their destitute, aged, and impotent, poor, distressed Parents, in the midst of great extremity and need? No pretence or excuse (except impotency and poverty) can absolve or acquit any from their duty in this kind; nor yet properly that neither. *Ainsworth* mentioneth an *Hebrew Commentary*, called *Chazkuni*; We read, (saith he) *Honour the Lord with thy substance*, *Prov.* 3. 9. *Honour thy Father and thy Mother*, *Exod.* 20. 12. The Lord is honoured if thou relieve thy Father and thy Mother. If thou hast nothing, thou art bound to beg for them in their great need.

4thly. They take care to seek after thee when thou goest astray, or art lost, 1 Sam. 9. 5.

5thly. To be dutiful is a comely ornament to Christianity, and as *Chairs about thy neck*, Prov. 1. 9.

6thly. The Lord hath very often inflicted immediate Judgments on those that rebel against their Parents, as on *Abalom*, 2 Sam. 14. 9. *Hophni* and *Phinehas*, 1 Sam. 2. 25. the Fourty two Children, 2 Kings 2. 25.

7thly. Doing thy duty to thy Parents is well pleasing unto the Lord, Coloss. 3. 20.

8thly. The Lord reproveth *Israels* rebellion, by the good example of the *Rechabites* obedience to their Parents, Jer. 35. the whole Chapter.

9thly. This duty is a righteous thing, Ephes. 6. 1, 2.

10thly. Children ought to follow the good example of all such as have been in the exercise of this duty, as there be many Examples in Scripture.

11thly. This duty is commanded, Exod. 20. 12. Deut. 5. 16.

12thly. Those that are faithful in this duty are under a promise, Ephes. 6. 2. Let these Twelve Reasons, though out of due place, suffice for the proof and confirmation of the Doctrine.

8th. You must obey their just and lawful Commands, saith the Apostle St. Paul, *Children obey your Parents in the Lord, for this is right*, Ephes. 6. 1. *Children obey your Parents in all things, for this is well pleasing to the Lord*, Coloss. 3. 10. If any Parents be so wicked, as to command their Children to *lye, steal, cursen* and *cheat*, or do any thing that is forbidden by the Lord in his Word, they must not obey their Parents in that, for the word *all-things*, intends all things that the Scriptures, or

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rather God, allows as lawful for the Child to obey his Parents in; but here mind to do it in modesty, meekness, and a good and clear Conscience; as in fear to offend the Lord, and disobey his Word, and not to act in stubbornness and rebellion against thy Parents, for this is not well-pleasing to the Lord, nor approved of by men, and was of old to be punished by death, *Deut. 21. 21. Isaac obeyed Abraham*, in going to the place of sacrifice, *Gen. 22. 5. Jacob obeyed his Father and Mother*, and fled from *Esau* to *Padam Aram*, *Gen. 28. 7. Joseph obeyed Jacobs* command, in visiting his brethren, when they sold him into *Egypt*, *Gen. 37. 14. Israel* is reprov- ed by the good Example of the *Rechabites*, in obey- ing their Fathers, *Jer. 35. 8.* to the 14th. Christ our good and holy Pattern, is said, after he was twelve years of age, *to be subject to his Parents*, *Luke 2. 42. 51.* The Scripture is full of Examples of this kind, as *Moses*, *Samuel*, *Saul*, *David*, *Jephthah's* Daughter, *Esther*, and many others, who were all obedient to their Parents, *1 Sam. 17. 17. Exod. 18. 24. Judges 11. 26. 1 Sam. 1. 28.*

9th. You must have an honourable esteem of your Parents, in hearty affections, actions and words; you must abhor and detest the doing of any thing that you may dishonour, vex, grieve or disquiet your Parents by; also, you must carry your selves with an awe and respect, and must most gladly do those things in kindness and hearty affections, which may bring much joy, peace and comfort to your parents; since you can never pay that debt which is due to them for their care and pains for you when young; you must call upon the Lord for his help, both for your Parents in their need, and for your selves, for assistance, to supply their wants; *In every thing by prayer and supplication, with thank-*

thanksgiving, let your request be made known to God, Phil. 4. 6.

10th. You must be ready and willing to suffer any hardship, travel, service and care for your Parents, without grieving, murmuring and repining: What a great and good pattern was that good Woman *Ruth*, in this case, who said to *Naomi*, (though but a Mother-in-Law) *Whither thou goest I will go, and where thou lodgest I will lodge; thy People shall be my People, and thy God my God; where thou diest I will die, and there will I be buried*, *Ruth* 1. 16, 17. Here is a lesson of Honour indeed, tho' but a poor, alienated, *Mozabitish* young Woman; and the Lord remembered her, and was always with her in all her undertakings, *Ruth* 2. 8; chap. 4. 13.

11th. Be often speaking in their praise, and taking your Parents parts in all companies and places. The Children of *Israel* spake very honourably to *Joseph* of their Father, *Gen.* 43. 28. & 44. 24. The Daughters of *Zelophehad* spake in their Fathers praise, justifying him; that he did not cause others to sin, as *Korah* did; but had only his own sins to answer for, *Numb.* 27. 3. Children had better not to speak at all concerning their Parents words or deeds, if they cannot speak in the behalf of their Parents Praise, to augment their dignity or honour; let thy parents be either godly or wicked, thou must not diminish one jot or tittle of their honour, for they are thy Parents still, let them be never so vile; but still labour to let thy good and Christian-like carriage be that which may win their hearts to Christ, and then how happy will it be for Parents if they be converted by the fruit of their own bowels.

12th. Let thy Parents be thy chiefest joy and glory

glory in this World, *Childrens Children are the crown of old men, and the glory of Children are their Fathers,* Prov. 17. 6. *Her children call her blessed,* Prov. 31. 28. What should we joy in, and talk most of, but of the original fountain from whence we sprang? and this will put us in mind of our duty to God; also who made us, and gives us our life and being, and all things necessary for this life, and that which is to come, *Acts* 17. 26, 28.

13th. Hearken to your Parents instruction, and observe to do and believe, so far as it is agreeable to the Scripture; it is said, *Jehoash did that which was right in the sight of the Lord all his days, wherein Jehoiada the Priest instructed him,* 2 Kings 12. 2. *A wise Son heareth his Fathers instruction,* Prov. 13. 1. *My Son hear thou the instruction of thy Father, and forsake not the law of thy Mother,* Prov. 1. 8. He is a fool that despiseth his Fathers instruction, *Prov. 15. 5. Reproofs of instruction are the way of life,* Prov. 6. 23. *Give instruction to a wise man, and he will be yet wiser,* Prov. 9. 9. If thy Parents do instruct thee in the Articles of the Christian Faith, as it is expressed in the *Nicene Creed*, all which is confirmed by plain Scripture, as you may observe in this ensuing Discourse, thou must obey.

Article the First.

I Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible, *Almighty* Jehovah: An eternal Self-Being, a most powerful and Spiritual Substance, the Maker and Preserver of all things in Heaven above, and in the Earth beneath, substantial and sublunary, visible and

and invifible : who was, is, and ever will be ; omnipotent, omnifcient, omniparent and omniprefent ; who is incomparable, invifible, incomprehenfible, unchangeable, immutable, infallible and immortal ; who hath all Strength, Wifdom, Underftanding, Juftice, Life, Will, Power and Majefty ; whose Judgments and Wrath is terrible, and Love unſpeakable, his Favour and Mercy unmeafurable, glorious in Holinefs ; our Defence in Trouble and Adverfity ; who is all Goodnefs, Support, and Everlafting Love, (Guds) Blessed for ever, Amen, &c.

His moft Sacred Name muft not be expreffed at all in common Difcourfe, *Deut. 5. 11.* It muft be ufed with as great care and reverence as poffible, in Prayer, and other Divine Service, for fear of uſing it as a vain repetition, which Chriſt poſitively forbids, *Matt. 6. 7.* and when he preſcribes the manner of prayer, he ſeems to forbid the uſe of that ſacred Name :

First. By ſaying, *When ye pray, ſay after this manner : (Our Father.)*

Secondly, By teaching them to ſanctifie his holy Name : (*Hallowed be thy Name.*)

Thirdly, By his omitting that Sacred Name in all that prayer of Direction ; and uſing only the pronoun (*or*) *thy* and *thine*, four times in that ſhort, but ample Petition and Direction ; ſignifying the eternal Being by it. Surely then Preachers ought to be very cautious how they expreſs that Sacred Name, with too often repeating it in many ſentences in their Sermons, when they have ſo done and broken the third Commandment by it ; their Doctrine would have been much better

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set forth by other expressions, and much better accepted by an Auditory, whose hearts are in dread to hear that Sacred Name so numerously and needlessly expressed. And in the Confession of our Faith we ought to use it with great Reverence and Zeal. Oh! how should our hearts dread and fear when we speak or hear that holy Name mentioned, by which the Father, the Son, and the Holy Spirit is signified. The *Jews* hold, it is not lawful to use the Name (יהוה) at all, but by the Priest in the Sanctuary only; and that but once a year, they use the Title (יהוה) Lord, to express it by; yea, they are so very careful in their Names of Numbers, when they express the number *fifteen*, which is (טו) one of the Names of the Most High, they always use (יט) which being *nine* and *six* is *fifteen*, as is seen in the numbers of the *Chapters* and *Verses* in the *Hebrew Bibles*. *Coles*, in his *Expositor*, saith, *JEHOVAH*, is never pronounced by the *Jews* on pain of death, only by the Priest in the *Sanctum Sanctorum*, and that on the Day of *Expiation*, being but once a year. Most Sacred should the Name of the infinite Being be, whose Residence is in Eternal Glory, who is continually Adored by the Celestial Angels, who is worshipped daily by Terrestrial Creatures, Men; and wicked, infernal Spirits fear and tremble at his most terrible Majesty; yea, the Beasts of the Field dread when they hear his voice in the Clouds; and no Creature but is under the dread of Divine Power, which is the true object of our Faith, *To us there is but one God, the Father, of whom are all things*, 1 Cor. 8. 6. Psalm. 86. 10. Isaiah 37. 16. 44. 8. 45. 22. *By him were all things created that are in Heaven, and that are in the earth, visible and invisible*, Col. 1. 16.

Article the second.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all Worlds, &c.

In the beginning was the word, and the word was with God, and the word was God, John 1. 1. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth, John 1. 14. Jesus said unto them, Verily, Verily, I say unto you, before Abraham was, I am, John 8. 58. And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was, John 17. 5. He had on his Vesture and on his Thigh a Name written, King of Kings, and Lord of Lords, Revel. 19. 16. 1 Tim. 6. 16. Rev. 17. 14. Then spake Jesus unto them, saying, I am the light of the World, John 8. 12. He was in the world, and the world was made by him, and the World knew him not, John 1. 10. I came forth from the Father, and am come into the world, John 16. 28. Read Heb. 1. 1, to 13. & Col. 1. 14, to 18. For in him, (viz. Christ,) dwelleth all the fulness of the Godhead bodily, Col. 2. 9. The Scripture is very full and clear against the ancient Ebionetes, Marcionists, and Arrian, and Socinian Hereticks, which once abounded, and too much spread it self in these days, to the great trouble of the Churches here in England, and in these parts of the World, which said detestable errors lead men to deny the eternal Divinity of Christ, as though Christ were not the most high God, and of the same Essence with the Father, according to his deity, but a meer Creature.

Article the third.

Who for vs Men, and for our Salvation, descended from the Heavens, and was incarnate of the Virgin Mary, by the Holy Ghost, and became Man, &c.

For I. (saith Christ) came down from heaven, not to do mine own will, but the will of him that sent me, John 6. 38. Ephes. 4. 10. And the Angel answered, and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke 1. 35. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might believe through him, 1 John 4. 9. Here

1st. He is said to be begotten, John 1. 14, 18. 3. 16, 18.

2ly. To be born of the Virgin Mary: Now when Jesus was born, Herod demanded of the chief Priests and Scribes, where Christ should be born, and they said in Bethlehem of Judea, Mat. 2. 1, 4, 5. And unto you is born this day, in the City of David, a Saviour, which is Christ the Lord, Luke 2. 11. To this end (saith Christ) was I born, to bear witness unto the truth, John 18. 37.

3ly. Christ had a Body: A body hast thou prepared me, Heb. 10. 5. The Women beheld the Sepulchre, and how his Body was laid, Luke 23. 55. Joseph went to Pilate, and begged the body of Jesus, Mat. 27. 58. Mark 15. 43. Luke 23. 52. and he gave the body to Joseph, Mark 15. 45. Mat. 27. 58, 59.

4ly. Christ is said to have flesh: Forasmuch then as Children are partakers of flesh and blood, be himself like-

likewise took part of the same, Heb. 2. 14. Handle me, and see, for a spirit hath not flesh and bones, as ye see me to have, Luke 24. 39. He was of the seed of David, according to the flesh, Acts 2. 30. Rom. 1. 3. Of whom concerning the flesh Christ came, Rom. 9. 5. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God, 1 John 4. 2.

5ly. Christ had also blood: One of the Soldiers with a spear pierced his side, and forthwith came there out blood and water, John 19. 24. Thou hast redeemed us unto God by thy blood, Revel. 5. 9. We have redemption through his blood, Col. 1. 14. You are redeemed with the precious blood of Christ, 1 Pet. 1. 19. And the blood of Christ cleanseth us from all sin, 1 John 1. 7. Ye are made nigh by the blood of Christ, Ephes. 2. 13. Heb. 9. 14. Being justified by his blood, we shall be saved, Rom. 5. 9.

6ly. And as he had flesh and blood, so also bones: These things were done, that the Scripture might be fulfilled; a bone of him shall not be broken, John 19. 36. Handle me, a spirit hath not flesh and bones, as ye see me have, Luke 24. 39.

7ly. Christ died: Jesus when he had cried again with a loud voice, yielded up the Ghost, Mat. 27. 50. Mark 16. 37. Luke 23. 46. John 19. 30. To this end Christ died, Rom. 14. 9. 15. Christ died for our sins, according to the Scriptures, 1 Cor. 15. 3. And through thy knowledge shall thy weak brother perish, for whom Christ died, 1 Cor. 8. 11. If righteousness came by the law, Christ is dead in vain, Gal. 2. 21. And that Christ died for all, 2 Cor. 5. 15. Christ humbled himself, and became obedient to death, even the death of the Cross, Phil. 2. 8. In due time Christ died for the ungodly, Rom. 5. 6. While we were sinners, Christ died for us, Rom. 5. 8.

8ly. Christ was buried: Joseph brought fine Linnen,
and

and took him down, and wrapped him in the linnen, and laid him in a sepulchre which was hewen out of a rock, and rolled a stone unto the door of the Sepulchre, Mark 15. 46. And that Christ was buried, and he rose again the third day according to the Scriptures, 1 Cor. 15. 4. Being buried with Christ in baptism, Col. 2. 12. Rom. 6. 4. How are the *Valentinian* and *Utrichen* Heresies detected; it is plain Christ was begotten, born, had a body of flesh, blood and bones, died, and was buried, which body, &c. he receiv'd of the Virgin Mary, being compleat and perfect, God-man in one person, Heaven and Earth being as it were united in one person, in an *Hypostatical Union*, by which divine and miraculous Union all the Elect are come to obtaining Union with God, and Eternal Salvation.

Article the Fourth.

Crucified also for us under Pontius Pilate, suffered and was buried, &c.

Pilate said unto them, what shall I do then with Jesus, which is called Christ? they all said unto him, let him be crucified, and he delivered him to be crucified, Mat. 27. 22, 26. Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ, Acts 2. 36. 1 Cor. 1. 23. Acts 4. 10. 1 Cor. 2. 2. Then took they the body of Jesus, and wound it in Linnen Cloaths with the spices, as the manner of the Jews is to bury, and laid it in a new Sepulchre, John 19. 40, 41.

Article the Fifth.

And rose again the third day, according to the Scriptures, &c. ——— 1 Cor. 15. 4.

We have testified of God, that he raised up Christ, 1 Cor. 15. 15. But now is Christ risen from the dead, and become the first fruits of them that sleep, 1 Cor. 15. 20. And he said unto them, thus it is written, and thus it becometh Christ to suffer, and to rise again the third day from the dead, Luke 24. 46. He hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, 1 Pet. 1. 3. Christ the first fruits from the dead, Col. 1. 18. Christ the first begotten of the dead, Rev. 1. 5. That Christ must needs have suffered, and risen again from the dead, Acts 17. 3. That Christ should be the first that should arise from the dead, Acts 26. 23. Christ being risen from the dead, died no more, Rom. 6. 9. He that raised up Christ from the dead, shall also quicken your mortal Bodies, Rom. 8. 11. To this end Christ both died and rose again, Rom. 14. 9. Gal. 1. 1. He spake of the resurrection of Christ, that his Soul was not left in hell, Acts 2. 31. It is Christ that died, yea rather, that is risen again, Rom. 8. 34. 10. 9. According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, Ephes. 1. 19, 20. Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my Gospel, 2 Tim. 2. 8.

Article te Sixth.

And ascended into Heaven, and sitteth on the right hand of the Father, &c.

So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God, Mark 16. 19. And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven, Luke 24. 51. While they beheld, he was taken up, and the cloud received him out of their sight, Acts 1. 9. Who is even at the right hand of God, Rom.

8. 34. Eph. 1. 20. If ye be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God, Col. 3. 1. Heb. 1. 3, 8. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God, Heb. 10. 12. 12. 2. (Christ) who is gone into Heaven, and is on the right hand of God, 1 Pet. 3. 22. Acts 2. 33. a Prince and a Saviour, Acts 5. 31.

Article the Seventh.

And is to come again in Glory, to judge the living and the dead, of whose Kingdom there shall be no end, &c.

If I go and prepare a place for you, I will come again, John 14. 3, 28. This same Jesus which is taken up into heaven, shall so come in like manner, as ye have seen him go into Heaven, Acts 1. 11. For the son of man shall come in the glory of his Father, with his Angels, Mat. 16. 27. And they shall see the son of man coming in the clouds of Heaven, with power and great glory, Mat. 24. 30. Mark 13. 26. Luke 21. 27. It is he which was ordained of God, to be judge of quick and dead, Acts 10. 42. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his Kingdom, 2 Tim. 4. 1. Whose Kingdom is an everlasting Kingdom, Dan. 7. 27. The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever, Rev. 11. 15.

Article the Eighth.

And in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and

and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets, &c.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, John 14. 26. It is the Spirit that quickeneth, John 6. 63. The Father, the Word, and the Holy Ghost, these three are one, 1 John 5. 7. Holy Men of God spake as they were moved by the Holy Ghost, 2 Pet. 1. 21.

Article the Ninth.

And I believe ~~A~~ one Catholick and Apostolick Church.

My Dove, my undefiled is but one, Cant. 6. 9. Other sheep have I, which are not of this Fold, them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd, John 10. 16. But that also he should gather together in one the Children of God that were scattered abroad, John 11. 52. After this I beheld, and lo a great multitude which no man could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white robes, and palms in their hands, Rev. 7. 2. The Church is (*ἐκκλησία*) universal, which comprehendeth all People that truly fear the Lord at all times, and that walk in his ways, in all places, of what Sex, Age, or Generation, from the beginning of the World to the End thereof.

Article the Tenth.

I Confess one Baptism for remission of Sin:

One

One Lord, one Faith, one Baptism, Ephes. 4. 5. Go ye
 therefore, teach all Nations, baptizing them in the name
 of the Father, and of the Son, and of the Holy Ghost, Mat.
 28. 19. He that believeth and is baptized shall be saved;
 Mark 16. 16. Repent and be baptized every one of you,
 for the remission of sins, Acts 2. 38. Philip and the Eu-
 nuch went both down into the water, and he baptized him,
 Acts 8. 38. Jesus when he was baptized, went up
 straightway out of the water, Mat. 3. 16. And straight-
 way coming up out of the water, he saw the Heavens ope-
 ned, Mark 1. 10. John also was baptizing in Enon, near
 Salim, because there was much water there, John 3. 23.
 But when they believed Philips preaching, they were bap-
 tized, both Men and Women, Acts 8. 12. This
 one Baptism, the right manner of doing it, is
 by burying the body in the water, Rom. 6. 4.
 Col. 2. 12. Ananias said to Paul, arise, and be baptized,
 and wash away thy sins, Acts 22. 16. The Greek
 Word (βαπτίζω) is derived of (βαπτο) mergo,
 immergo, iingo quod fit immergendo, To dip, plunge or
 overwhelm: To dip in that manner as they do that
 dye Cloath or Colours, those Men well know that
 this is the native and proper signification of βαπτίζω,
 that do understand Scapula or Stephanus; and Leigh
 in his *Critica Sacra*, in his sixth Demonstration of the
 Word βαπτίζω, saith, the native and proper signifi-
 cation of it is, to dip into the water, or to plunge
 under water, and in his Supplement, βαπτίζω signi-
 fies properly mergo, immergo, to drown or sink in
 the waters, to dip, to overwhelm, to plunge. Mr.
 Symson in his *Greek Lexicon*, seems to be willing to
 pass by the Native and Proper Signification of the
 Word βαπτίζω, but yet is forced to give it a double
 stroke with his Pen, and confesseth the Word, tho' it
 be derived from βαπτο, to dip or plunge into the wa-
 ter, and signifieth primarily such a kind of washing,

as is used in *Bucks*, where linnen is plunged and dipped; yet it is taken more largely for any kind of washing, rinsing or cleansing; surely as Christ hath but one Baptism in it, he hath but one right subject, nor an (infidel) infant with a believer. If Christ had intended that Infants should have been members of the Gospel Church by baptism, he would have appointed it in some place of the New Testament, for Circumcision was appointed, *Gen. 17. 12.* Again, if Christ hath but one Baptism, he hath but one essential form, and one sort of subjects; but dipping and sprinkling are two distinct Actions, yea, or two differing Acts, neither can pouring or dropping a little water on a Childs face be called Christs own Baptism, because Christ hath no where appointed Infants as the Subjects of it, nor that to be the manner of the administration of it, it being at best but Mans tradition, which Christ saith is vain, *Mat. 15. 9.* *The Earth is defiled under the Inhabitants thereof, because they have transgressed the Laws, changed the Ordinances, broken the everlasting Covenant, Isa. 24. 5.*

Article the Eleventh.

I look for the Resurrection of the dead :

He seeing this before, spake of the resurrection of Christ, *Acts 2. 31.* But now is Christ risen from the dead, and become the first fruits of them that sleep, *1 Cor. 15. 20.* *1 Pet. 1. 3.* *Revel. 1. 5.* *Col. 1. 18.* *1 Cor. 15. 3, 15.* All that are in the graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation, *John 5. 28, 29.* That there shall be a resurrection of the dead, both of just and unjust, *Acts 24. 15.* Thy dead men shall live, together with my dead body shall they arise : Awake and sing, ye that dwell in the dust, *Isa. 26. 19.* Many that sleep in the

the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt, Dan. 12. 2. It is sown in corruption, it is raised in incorruption, it is sown a natural body, it is raised a spiritual body, 1 Cor. 15. 42, 44.

Article the Twelfth.

And the life of the World to come :

Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the World, Mat. 25. 34. This inheritance is incorruptible, and undefiled, and that fadeth not away, it is reserved in Heaven for you, &c. 1 Pet. 1. 4. Fear not little flock, it is your Fathers good pleasure to give you the kingdom, Luke 12. 32. And they shall reign for ever and ever, Revel. 22. 5. And the Saints of the most high shall take the kingdom, and possess the kingdom for ever, even for ever and ever, Dan. 7. 18.

14th. Direction is, Hearken to your Parents reproofs: When they put (as it were) a bit in your mouths to check and stop you in the road to Destruction : You must lend them a diligent and an affectionate ear; Reproofs of instruction are the way of life, Prov. 6. 23. He that regardeth reproof shall be honoured, Prov. 13. 18. The rod and reproof give wisdom, Prov. 29. 15.

15th. Direction is, Endeavour to imitate your Parents in all things that are good : Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, and if there be any praise, think on these things, Phil. 4. 7. and follow them in it. Young
Jofiah

Josiah is highly commended, for that he did that which was right in the sight of the Lord, after the example of his Father *David*, 2 Chron. 34. 2. Good *Hekiah* is likewise commended in following the Example of *David*, 2 Kings 18. 3. St. Paul exhorts the *Philippians*, that what they heard and see in him, to do, Phil. 4. 9.

18th. Direction is, Let your eye be towards your Parents Abilities in all that you request of them and ask no more of them then you well know that they can give you, without too much impoverishing of themselves: You must bear a share of all burthens with them, And be content with such things as ye have, Heb. 13. 5. Having Food and Raiment (if it be not so voluptuous and gaudy as pleaseth you) yet you must be therewith content, 1 Tim. 6. 8. If the Angels which kept not their first state, but were discontented therewith, and left their own habitation, are reserved in everlasting chains under darkness, unto the judgment of the great day, Jude 6. 2 Pet. 2. 4. Job 4. 18. What dost thou think will become of thee, if thou art not contented with thy lot and portion, that thy Parents can conveniently bestow on thee in this world? If thou art discontented with one Talent, the Lord may justly take it from thee, and leave thee none; it were an happy and good lesson, if you could truly say with Paul, I have learned in whatsoever state I am in, therewith to be content, Phil. 4. 11.

19th. Direction is, Receive all, whatsoever your Parents in love bestow upon you, with hearts filled with thankfulness both to the Lord and them: It is a sign of true Grace, Let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful, Col. 3. 15. Ingratitude is reckoned by the Apostle such a capital sin, that it is the Original

ginal, for which the Lord let man fall into great and notorious sins, as you may read *Rom. 1. 21, to 32. 2 Tim. 3. 2.*

20th. *Direction* is, So far esteem thy Parents above all others, as to let them be always thy chief Subject in thy petitions: *St. Paul* exhorts, that Prayer and Supplication, &c. be made for all that are in Authority, *1 Tim. 2. 2.* Thou needest not at all to fear, so long as thou art in thy duty, that the Lord will forget thy works and labour of love, *Heb. 6. 10.*

21th. *Direction* is, Thou must not affront thy Parents, in speaking that in their presence which is unseemly, or that which they allow not of, or blame thee for.

1st. Thou must not speak any unsavoury words, *Phil. 1. 27.*

2ly. Thou must not parrot at them when they speak to thee, or when they command thee in any thing, *Titus 2. 9.*

3ly. Thou must not use swearing nor cursing, *Mat. 5. 34.*

4ly. Thou must not go swelling about, or fling away in a rage, when they speak to thee, *Prov. 14. 16.*

5ly. Thou must know, that if thou dost not with patience hearken to thy Parents Commands, thou art a Transgressor of the Law: *Hear thy Fathers Instruction, Prov. 1. 8. Chap. 4. 1. Chap. 7. 1, to 5. Hearken to Israel your Father, Gen. 49. 2. Prov. 7. 24. 8. 32.* Thou must be like *Job's* Princes, to refrain thy talking, and lay thy Hand upon thy Mouth in thy parents presence, when they speak, *Job 29. 9, 10.*

22th. *Direction* is, Thou must arm thy self with much patience in all thy Duties towards thy Parents:

1st. Quietly

1st. Quietly to submit thy neck under that yoke, and not to shew violence, if they reprove, instruct, correct, or direct thee; yea, if they be bitter to thee, thou must bear it patiently; they ought to shew severity, if thou sin. Old *Eli* his too much lenity and mildness, in restraining his Sons from sin, was that for which the Lord was greatly offended with him, *1 Sam.* 3. 13.

2^{ly}. If the thing for which thou art reprov'd and corrected, be not true; that is, that which thou didst not do, but it was done by another, if thou consentedst to it, thou art guilty, *Psal.* 50. 18. If thou art altogether innocent, thou must arm thy self with patience, and overcome evil with good, *Rom.* 12. 21.

3^{ly}. Thou must lay aside all Obstinacy, Disdain, Ambition, Stoutness, Stubbornness, Lowring and Swelling, with all heart-burning against thy Parents, together with all malice, *1 Pet.* 2. 1. and let true affections overcome all.

4^{ly}. If Love and Patience be wanting in thee, all Instructions, Reproofs and Corrections will be spent in vain; *Reproofs of instruction are the way of life*, *Prov.* 6. 23. But it is to them which receive it with patience, and a good resolution to an amendment of life, and then the Rod and Reproof will give Wisdom, *Prov.* 29. 15, to 17.

23th. *Direction* is, Be always humble and meek before and towards thy Parents: The Ornament of a Meek and Quiet Spirit is in the sight of God of great price, *1 Pet.* 3. 4. Know this, that God resisteth the proud, but giveth grace to the humble, *James* 4. 6. *1 Pet.* 5. 5. *Prov.* 3. 34.

24th. *Direction* is, Do not grudge or murmur, nor any ways do not be in any unseemly posture in the doing thy duty: When Children have disdained

124 The duty of Children
their Parents commands, and muttered, and murmured, raged, and raved, fretted and fumed against their Parents, and despised and hated them in their hearts, they are not one jot bettered by it, but are in the high road to Hell and Destruction, and the Lord will meet with the obstinate, stubborn and rebellious Child at the last, *Prov. 30. 17.*

25th. *Direction* is, Avoid, if possible, the least shew of any arrogant Carriage towards thy Parents: Know this, that the Lord hateth a proud look, *Prov. 6. 17.* Yea, much more a froward arrogant Carriage, *Prov. 8. 13.*

26th. *Direction* is, If it be possible, when thou partest from thy parents, either into any calling, or into the state of Marriage: Be sure first to get thy Parents consent to it, how canst thou expect a blessing from the Lord if thou livest in rebellion against thy Parents: Yea, and against the Lord too, who commands thee to fear, reverence, obey and honour thy Parents, *Levit. 13. 3. Heb. 12. 9. Col. 3. 20. Deut. 5. 16.* He that stealeth a Virgin unknown to her Parents, who is more dear to them than any of their worldly goods, he is a breaker of the eighth Commandment, and no less is she that freely yieldeth her self to such a fact.

27th. *Direction* is, When thy Parents have ended this life, be sure take care that they be decently buried, according to their Degrees and Qualities: Be not too peevish in their Funeral expences, nor yet too over-lavish, prodigal and sumptuous, as to make such a Solemnity a Feast for Gluttons and Drunkards, but let it be solemnized decently and in order, *1 Cor. 14. 40.*

28th. *Direction* is, You must so far esteem your Parents credit, as to pay all their just due debts when they are dead: So far as that Estate they left will per-

Permit, and not to let them when they are dead be numbered among the wicked, *who borrow and pay not again*, *Plal. 37. 21.*

29th. *Direction* is, When Children shall hear their Parents evil spoken of when dead, they ought to put a check and stop to it, if possible: It is one of the last duties they can do in honour to their Parents; those that favour ill reports of their Parents are a generation that curse their Father, and do not bless their Mother, *Prov. 30. 11.* Such as seem to mock at their Parents, and despise them when dead and gone, their interment is in the field, and their grave the birds of the air, *Prov. 30. 17.* and their end shame and everlasting contempt, *Dan 12. 2.*

30th. *Direction* is, Let all thy duties be sweetned with a true, hearty and everlasting affection towards thy Parents, in their Life, Death, and after: This is the first Commandment, *1 John 2. 7.* and the last commandment, *1 Tim. 1. 5. 1 Cor. 13. 8.* the new commandment, *John 13. 34.* and the old commandment, *Levit. 19. 18.* If thou do all in love, thou hast a stamp of the divine nature in thee, for God is love, *1 John 4. 8.* and love is the fulfilling of the Law, *Rom. 13. 10. Gal. 5. 14.* Love covers a multitude of infirmities, *Prov. 10. 12.* Love worketh no ill, *Rom. 13. 10.* it is the fruit of the Spirit, *Gal. 5. 22.* This should be the first mover of thee to thy duty, and that which should keep thee close to it unto the last, *1 Cor. 13. 4, to 13.*

So also thou must with patience submit thy self under the discipline of a true Church of Christ: Remember to submit to the Authority of Magistratical Power and Rulers, under all moral and civil Laws also; for they in a Nation are as Parents, ruling under Divine Authority. Atheism and Idolatry are as opposite to divine power, as Adultery, Theft or Murder,

and other criminal Facts, and ought to be suppressed by the civil laws, but in point of matter, time and manner, relating to the worship of the Trinity in Unity, none have power, neither Prelate nor Magistrate, to make or impose laws to compel the conscience, it being Vicegerent, only under divine Authority, that none can compel or command it; the carnal Sword may put the Mind into fear, and also wound the Body, but it cannot hurt the Conscience; the most it can do, is to fright some into Hypocrisie, but for certain it never makes good Christians. We read 2 *Cor.* 1. 24. *St. Paul* had no dominion over the Churches faith, neither can Pope, Conclave, Councils, Convocations, nor Magistratical Powers, by Fines, Imprisonment, Inquisition, Exilement or Confiscation of Goods, nor Death; but the Tares and Wheat ought to grow together till the Harvest, (which is the end of the World) *Mat.* 13. 30, 39. Our Saviour taught a good Lesson, if those in Authority could but learn it, *To do to all men, even as we would have they should do to us*, *Mat.* 7. 12. *Luke* 6. 30. When the Apostle saith, *Let every soul be subject to the higher powers*, *Rom.* 13. 1. He cannot mean in matters of Religion and Conscience, for then he himself would not have been continually under Persecution for his Religion and Conscience, as he was at all times and places, *Acts* 20. 23. But his meaning must be in civil things. Again, where *St. Peter* saith, *Submit your selves to every Ordinance of man for the Lords sake*, 1 *Pet.* 2. 13, 14. He shews you their Authority is only to afflict evil doers, not the conscientious persons, for if so, he himself had been guilty, *Acts* 4. 18, 19. In yielding thy self with patience under the Authority of thy Governours, thou art in a state to receive the Blessing in that (fifth) but first Commandment that hath the promise, *Ephes.* 6. 2.

In

In the next place I shall add some motives as inducing arguments to perswade you to be mindful of your duties each to other. And,

First, Let the necessity of the work be the *primum mobile*, to move you to those duties preceeding: And,

1st. If you omit your duties each to other, you are under the guilt of sin, *Sin lieth at thy door*, Gen. 4. 7.

2^{ly}. You are Bond-slaves to the Devil, 2 *Tim.* 2. 26.

3^{ly}. Every spiritual part in you is altogether out of joynt, *James* 3. 16.

4^{ly}. You are totally void of an holy life, 1 *Thes.* 3. 13.

5^{ly}. You deface the image of Christ in your Souls, *Rom.* 8. 10.

6^{ly}. None of your works can be pleasing to the most high, *Rom.* 13. 7.

7^{ly}. You leave your selves without a promise of eternal life, *Heb.* 6. 12, 15.

8^{ly}. You are still under the wrath of God, *Rom.* 2. 5.

9^{ly}. You live always in fear and danger of the Execution of divine justice, *Heb.* 2. 15.

10^{ly}. You have no true peace in this life, nor assurance of eternal peace in the world to come, *Isa.* 57. 21.

11^{ly}. You are destitute of an heavenly heart, *Rom.* 8. 6.

12^{ly}. You are under the Dominion, Power, Curse, and Thunder-claps of the Law, *Deut.* 27. 16. For there is but one Law-giver, who is able to save and to destroy, *James* 4. 12. The Lord is our judge, the Lord is our Law-giver, *Isa.* 33. 22. Whoso breaketh one of his Laws; and teacheth Men so to do, is guilty of all,

all, *James* 2. 10. *Mat.* 5. 19. If he that despised *Moses* Law died without mercy, what will become of them that despise the law of Christ? *Heb.* 10. 28. Therefore Parents obey this Law, and educate your Children betimes, *Prov.* 22. 6. And you Children honour, love, fear, reverence and obey your Parents, that you may not come under the lash of the Law, *Deut.* 5. 16.

A Second Motive is, Consider the woful state of thy Soul, if thou live and die in disobedience: Die thou must for certain, sooner or later, the time when, the place where, the manner how, the matter for what, none knoweth. Remember,

1st. Christ will come in Flaming Fire, taking vengeance on the disobedient, *2 Thes.* 1. 8.

2^{ly}. The Lord himself will be a swift witness against those that fear him not, *Mal.* 3. 5.

3^{ly}. Thy own conscience then will be worse to thee than a thousand witnesses, *1 John* 3. 20. *Mark* 9. 44. 46. 48.

4^{ly}. The Disobedient as Goats, will Christ set apart as cursed for everlasting fire, *Mat.* 25. 41.

5^{ly}. When death comes, it deprives us of the means of grace, which hath been often offered to us, if we would but have had hearts to have embraced it, *Eccles.* 9. 10. *Mat.* 23. 37. *Luke* 13. 34.

6^{ly}. It will be a weeping time, too late, to see the Saints in glory, and you your selves thrust out, *Luke* 13. 28.

7^{ly}. It will be very dreadful to repent, when repentance will do no good, *Luke* 16. 24.

8^{ly}. For those that omit their duty now, it will be a sad time when they shall pray, and it will be too late, *Mat.* 25. 11, 12.

9^{ly}. It will be bad, and sad, to have the damned and infernals to be thy Companions, *Mat.* 25. 41.

10^{ly}, It

107y. It will be a woful time, to stand at the very gate of Heaven, crying, calling and knocking, yea, beholding the Saints in their glory, *Luke 13. 28.* when you must be cast down into eternal flames, *Mat. 25. 41.* This is enough to make an heart of Stone to melt, but yet, moreover, thy Torment is aggravated still.

11st. Thy sins will hang on thy back heavier than ten thousand mountains, to press and keep thee down into Hell fire, *Isa. 24. 21. Chap. 30. 27. Jer. 25. 27.* Thy sins will be set in order before thine eyes, *Psal. 50. 21.*

A 2^d. is, Because they had time, means and power, while they were in this world, to embrace the means of Grace offered to them, but they refused it, and abused the Lord, his Word and Ministers, *Job 21. 14. Chap. 22. 17. Acts 7. 59.* Oh what justice would it be to the damned in Hell, if they might have but one Sermon of Mercy and general Redemption from their torments preached unto them, they would all, without all doubt, embrace it upon any terms, without any put offs or delays.

3^{ly}. Thy Companions will add to thy torments, if thou wast the cause of their sin, or they of thine; the Rich Man in the Gospel did not desire the company of any of his Brethren in Hell, *Luke 16. 28.*

4^{ly}. If by thy evil Examples others have followed thee to Hell, it will be very grievous for thee to bear: If the weight of their damnation must hang on thy back, and be a continual Reflection on thee, dropping on thy Conscience hotter than scalding Lead, *Mal. 4. 1.*

5^{ly}. To be truly sensible when it is too late, (which is never till the door of Mercy is shut, and thou

thou art under condemnation) that Christ died to save thee Sinner, *John* 3. 16, 17. 2 *Pet.* 2. 1. *Heb.* 2. 9. 1 *John* 2. 2. as well as the best Saint, if thou hadst not slighted and abused his eternal favour: This to know will be a continual torment, that the door of Mercy was set open to thee, and thou refusedst to enter therein, nor suffered others if possible, *Acts* 13. 46.

6ly. If thou play the Hypocrite with the Lord and thy Soul, this will be an augmentation of thy Horror, *Isa.* 33. 14. *Job* 36. 13. If thou art so void of integrity as to dissemble with thy Creator, thou mightest have had so much consideration, as not to have flattered with thy own Soul, to pay for it so dear at last.

7ly. Breaking thy Covenants, and not putting in practice thy good Resolutions, will be a great aggravation of thy dolor, *Rom.* 1. 31, 32. it is a breach of a Command to break a godly covenant made, *Numb.* 30. 2. Good *David* resolves to pay his Vows, *Psal.* 22. 25. 66. 13. 116. 14, 18.

8ly. Putting off of time till it is too late, will be an everlasting grief to thy Soul: Great is the folly and madness of many, who are warned and made sensible, that they ought to believe, repent, and obey the Lord in the Gospel dispensation, but for some by-ends or other they will delay till old age, or the hour of death, and then thy soul-work is at an end, for there is no work to be done in the grave, *Eccles.* 9. 10. and if thou repent in eternal fire, it will be too late.

9ly. Mocking at the Ministers of Christ, and slighting of Religion and the professors thereof, will multiply thy torment, to think that when thou shouldest have practised the true religion, thou madest a derision at that salve which should have healed thy wounded Soul, *Luke* 10. 16.

10ly. The

10ly. The consideration of Eternity will greatly increase thy torment: To think, that when ten thousand years are expired, and twenty thousand are added to that, still thy torment will have no end, thy Soul remains still under the curse, in eternal fire, *Mat. 25. 41.*

11 34. Motive to perswade you to your duty is, the excellency of a christian state, or the enjoyment of a Saint, living up as far as he is able, in all holy duty. And,

First, They have great peace in their Souls, *Psal. 119. 165.* 1st. They have peace of Conscience while they live, *2 Cor. 1. 12.* 2ly. They have peace in their Death, *Psal. 37. 37. Revel. 14. 13.* 3ly. They have peace in the Resurrection-day, *Mat. 25. 34. John 16. 22.* 4ly. Their peace will be for ever and ever, *Rev. 22. 5.*

A Second Enjoyment is, They are out of the power of Satan: He can only tempt them to evil, he cannot carry them on by force, nor hath he power over them as he hath over the wicked, who have given themselves up to sin, *2 Tim. 2. 26.* for the Saints are beyond his power, *Acts 26. 18.*

3ly. They that are faithful have a gracious Majesty to extol and to implore, who is of great patience, *2 Chron. 36. 16.* and of tender mercy, *Psal. 145. 9. great compassion, Lam. 3. 33. full of pity, James 5. 11.* He is a guide to the blind, a help to the lame, *Rem. 8. 26.* safety in Persecution, *Psal. 27. 5.* a deliverer in adversity, *2 Sam. 4. 9.* strength in weakness, *Heb. 11. 34.* comfort in trouble, *Isa. 49. 13.* Yea, He is all in all, *Col. 3. 11.*

4ly. They have all their sins pardoned, *Col. 1. 14. 2. 13. Ephes. 1. 7.*

5ly. And all tears shall be wiped away from their eyes, *Rev. 7. 17.*

6ly. They

6ly. They are joynt-heirs with Christ, *Rom. 8. 17.*

7ly. They shall be freed from pain, sickness and death, *Rev. 21. 4.*

8ly. They shall be invested with a beautiful, comfortable, delightful and coelestial possession, *John 14. 2.* There is light without darkness, joy without sorrow, health without sickness, wealth without trouble, ease without pain, beauty without deformity, riches without corruption, comfort without end, and life without end; it is an incorruptible inheritance, *1 Pet. 1. 4.* an Heavenly Kingdom, *Heb. 12. 22.* the Residence of Eternal Glory, *Rev. 21. 23.*

9ly. The Saints shall have glorious Companions, the Glory of the Father, Son, and Holy Spirit, to behold also, all the Saints that ever lived in the World, *Luke 13. 28.* Yea, glorious Seraphims, *Isa. 6. 2.* and all the Holy Angels, *Mat. 25. 31.*

10ly. They shall be changed into an heavenly state of Splendor, Beauty and Immortality, and made like unto the glorious Body of Christ, *Phil. 3. 21.*
1 John 3. 2. 1 Cor. 15. 51, 52.

11ly. The greater thy Works are here, the greater will thy glory be in Heaven, *1 Cor. 15. 41, 42.* yet he that hath the least glory will have enough, *Psal. 16. 11.*

12ly. That which makes all perfect and compleat, and causes thy great felicity to be superexcellent, is, that all this felicity and glory is to continue for ever and ever, *Dan. 7. 18. Rev. 22. 5.*

A Fourth Motive is, Let the shortness of your life, and the uncertainty of the time of your death or dissolution, let this be a great obligation on your Hearts to perswade you to do your generation-work, so far as it concerns your eternal happiness in the life to come; do but consider the many similitudes that the

the days of mans life is set out by : 1st. It is likened
 to a shadow, *Job* 14. 2. that with the swift course
 of the Sun, or Wind, vanisheth. 2^{ly}. To grass, that
 to day flourisheth in great beauty, *Psal.* 103. 15. *Isa.*
 40. 6, 7. but to morrow it is cut down and destroy-
 ed, *Luke* 12. 28. *Mat.* 6. 30. 3^{ly}. To a cloud, *Job*
 30. 15. that fleeth swift away with a strong wind.
 4^{ly}. To an Eagle flying, a Ship sailing, and a Post ri-
 ding, *Job* 9. 25, 26. all which pass out of sight imme-
 diately. 5^{ly}. To a Weavers shuttle, *Job* 7. 6. that fleeth
 out of hand in a moment. 6^{ly}. To an Hireling, *Job*
 7. 1, 2. that is here to day and gone to morrow. 7^{ly}.
 To a fading leaf, *Isa.* 64. 4. which the wind carrieth
 presently out of sight. 8^{ly}. To a Sleep, *Psal.* 90. 5.
 that passeth the time away insensibly. 9^{ly}. To smoke,
Psal. 92. 3. that fleeth up into the air, and is not
 seen. 10^{ly}. To a tale that is told, *Psal.* 90. 9. that
 is soon forgotten. 11^{ly}. To a Pilgrim, *Gen.* 47. 9.
Heb. 11. 13. that lodgeth here to night, and to mor-
 row he is gone. 12^{ly}. To an Hand-breadth, *Psal.* 39.
 5. so that with *Job* we may conclude, that Man that
 is born of a woman is of few days, and full of trouble, he
 cometh forth like a flower, and is cut down, he fleeth also
 as a shadow, and continueth not, *Job.* 14. 1, 2. so that e-
 very man in his best estate is altogether vanity, *Psal.* 39.
 5. For as the fishes that are taken in an evil net, and as
 the birds that are caught in the snare, so are the sons of
 men snared in an evil time, when it falleth suddenly upon
 them, *Eccles.* 9. 12. For when they shall say, Peace and
 Safety, then suddenly Destruction cometh upon them, as
 travel upon a woman with child, and they shall not escape,
 1 *Thes.* 5. 3.

I come now in the last place, to signifie to you
 the danger of disobedience to Parents: 1st. They
 that despise their Parents shall be destroyed, *Prov.*
 20. 20. *Exod.* 21. 17. *Lev.* 20. 9. 2^{ly}. Poverty and
 Shame

Shame is their portion, *Prov.* 13. 8. 3ly. They were of old to be stoned to death, *Deut.* 21. 21. 4ly. The Lord will suffer the fowls of Heaven to execute justice upon them, *Prov.* 30. 11. 5ly. The Lord will bring such as disobey their Parents into captivity, *Ezek.* 22. 7, 15. 6ly. *Ismael* was cast out of his Fathers family, for mocking at *Sarah*, *Gen.* 21. 8, 12. *Gal.* 4. 30. 7ly. *Hophin* and *Phinehas* were slain, *1 Sam.* 2. 25. 8ly. *Absalom* was hanged on an Oak in his rebellion against his father *David*, as being neither fit for Heaven, nor yet to dwell upon the earth, *2 Sam.* 18. 9. I might enlarge these Doctrines with many Uses, but I leave them all to the industry and practice both of the Godly Parents and Dutiful Children, to make the most excellent use of all these Precepts and Directions, in all their loving Exercises and Carriages each to other, and shall return to the plough; but by the way I have met with a sort of People which positively deny Christ come in the flesh, impudently and confidently affirming, that Christ was never seen with mortal Eyes, and never died, and therefore if any of these people will believe the Scriptures to be the word of God, and a rule for their Faith, so far as it relateth to the real and true History of Christ our Saviour, let them read those Scriptures which concern Christ, and they may know that Jesus is the true Christ, and Saviour of all men, but especially of them that believe, and that he was seen of many, and did dye, was buried, and rose again and ascended into Heaven.

But to conclude, To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them, *Isa.* 8. 20. Let us walk by the same rule, let us mind the same thing, *Phil.* 3. 16. And as many as walk according to this rule, peace be unto them, and mercy upon the Israel of God, *Gal.* 6. 16. Now
the

God of peace, that brought again from the dead
Lord Jesus, that great Shepherd of the Sheep, through
the blood of the everlasting Covenant, make you perfect in
every good Work, to do his will, working in you that which
is well pleasing in his sight, through Jesus Christ, in
whom be glory for ever and ever, Amen. Heb. 13. 20,

21.

FINIS,
